

THE *1018. L2*  
**Catechism**

Resolved into an easie and useful

**METHOD:**

Wherein the

**PRINCIPLES**

Thereof are Exhibited and Explain'd in  
Order, with

**INFERENCES**

from, and

**REFERENCES**

to those

**Principles.**

*Boston*, Printed in the Year, 1723.

THE  
GATEWAY

into the world of the future

THE  
HOD

W. H. H. H.

PRINCIPLES

of the future and the present

INTERFERENCES

and

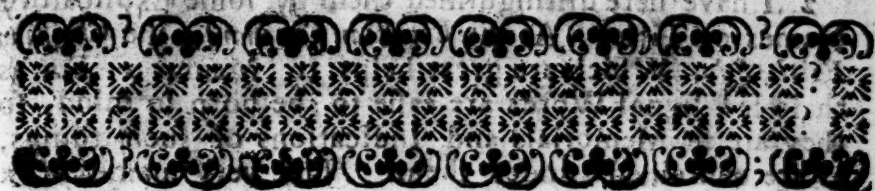
INTERFERENCES

to the

PRINCIPLES

of the future and the present





THE

# Preface.

Concerning the Use of this Catechism.

**T**HE Utility and Necessity of Catechizing the YOUNG and Ignorant, is what is generally agreed upon by Divines of all Persuasions; but they vary & differ much in their methods of performing it. We of the Church of England are Required to do this by Expounding upon the Church Catechism. And here again our Catechists go in different ways and methods: That which is observed in the Key to the Church Catechism, is a natural and easie method for both the Teacher and Learner. But supposing this named Essay is of too large a Compass, for either the Purse of the Poorer, or the Capacities of the Younger sort, I have reduced it to this Epitome. And the Order, Names and Number of the things Exhibited hereien, are special and noted helps to the Understanding and Memory.

I. The Matters of this Epitome are here digested into their proper Order; the whole being first divided into the general parts thereof, and then these into more Particulars: As when a Tree displays it self into a few great Arms or Branches, and then these into many small ones.

2. I have here distinguished them by some Explicatory Names or Titles : As the *Christian Covenant*, the *Christian Faith*, &c. Which are great helps to Memory. For as these few signal Words are easie to be born in mind, so they are fit Memorials and Indications of such things, as are contained under them. The very name of a Book, when we see it or hear it mentioned, will help us to call to mind what we have read therein.

3. And in this Method I have made use of Numbers. As in the first Division the general parts are five. And then these are again divided and multiplied into more Particulars. The first into six, the second into twelve, the third into ten, the fourth into four, and the fifth into three. And when you see the just number of any general or special parts, it will help you to remember also what is first, second, third, &c.

By all these means, viz. the Order, Names, and Number of things contained in this Epitome, they may be taught and learn't with more facility and profit. And when this is done, it will be easie to improve upon them, and go on unto Perfection. For these few Principles are comprehensive of all *Theology* : Being virtually contained in them, as an Oak in an Acorn, or as the whole Race of Men was in the Loins of *Adam*. And certainly they are highly profitable for Reading, Hearing, and Meditation, and that by Inferences from them, or by References thereunto.

1. They are highly useful by way of Inference or Reasoning from them ; being so many Topicks or Heads of Doctrine in Divinity, and innumerable other matters are deducible from those few. Truths depend on each other ; like Links in a Chain, they draw on one another by their Connexion and Order. As to give you an instance in the first Article of the Creed, which is concerning God, the Original of all Being. And beginning with this Idea or notion, of him, it will be easie to infer from thence, that he is an Infinite Being, as having no Cause or Maker, whereby he may be limited. And then this Infiniteness of God imports, that he is only One in Nature ; it being impossible that there should be more than one Infinite. And then here by the

the help of Scripture, we see a Trinity of Divine Persons, *Father, Son, and Holy Ghost*, with their personal internal Properties and Relations to one another. And from thence we may go on to Gods Essential Attributes, as his absolutely perfect Power, and Wisdom, and Goodness. And then these will lead us further to their Effects and Operations, as his Creating the World thereby, and his Providence concerning it; particularly concerning man, and mans Relations to God. And then these will conduct us naturally to our Duties resulting from them, to his Government and chiefest Laws, with the Sanctions thereof, even the final Rewards and Punishments of the Righteous and the Wicked.

And thus the Principles of this Instruction are highly useful by way of Inference.

2. They are also useful by way of Reference or Reduction to them; being so many Standards, or Common Places in Divinity; Like the ten Predicaments, or general Names in *Logick*. And as there in *Philosophy*, so here in *Divinity*, we may reduce our Observations to one or other of these Principles, both general and particular: i. e. first, to one or other of the five general Heads; and then under these, to one or other of their Particulars. As suppose you heard a Sermon upon *2 Tim. 3. 16*. Shewing that the Holy Scripture is the Written Word of God, what is the general Head that you would place this Sermon to? You may properly reduce it to the second, the *Christian Faith*. For the Scripture, or Word of God, is the general Rule thereof. But then this general Head is distinguished into twelve Particulars; and to which of all these shall we reduce this present Subject? Why, in following this Division, we find that the eighth particular is concerning the Holy Ghost; and so hitherto we may refer it, as to the Author or Cause thereof; the Scripture being given by his immediate Inspiration.

And in this manner, whatsoever other things are true, good, or practical, and concern our *Christian Faith*, *Love, Practice or Obedience*, are some way akin, and referable



## IV

## The PREFACE.

referable to one or other of those Principles; to the general more generally; & more particularly to their Particulars; being related to one another, as either the whole, or its parts, as the Cause or Effect, the Subject or its Adjuncts, the Occasion, Means or End, or as like or unlike. And so our model or form of Doctrine, for the matter and method of it, may be fitly conceived of, as both a Treasure and Purse together. The matters or things themselves are as a Spiritual and Sacred Treasure; and the method thereof, is as a Purse to keep it in. And with the blessing of God, according to the nature of it, it would certainly be very profitable, for the advancement of Christian Knowledge, and may be of special use, not only for Catechumens, or such as learn the Catechism; but also for Catechists, or such as teach the same. Particularly for School-Masters and their Scholars, for Householders and their Families; and if not for Ministers, yet at least for their People.

Having shewn the Usefulness, I shall conclude with some Directions for the using of this Compendium.

1. The first is, That the words of the *Church Catechism*, and the general Division of it, be well learnt by heart; and that the Sections thereof be pretermitted till afterwards. Such a general survey or view of the entire frame together, though it be but superficial, is very necessary at the first; that so you may see the method, as well as matter of the whole Composure. For you will know nothing rightly, if you know it but independently, and by broken parts.

2. The second is, That in rehearsing of the *Church Catechism*, the Learner be often asked in what Division or Part he is; and what is the general and particular Subject of it. As suppose the Catechumen had repeated the sixth Commandment. The Catechist may then ask him, *Where, or in what part of the Catechism are you now in?* *A.* In the third Part. *Q.* And what doth this Part concern? *A.* It concerns Obedience. *Q.* And what particular of Obedience is here prescribed in this Command? *A.* It is Humanity, or a due regard for the life of man.

## *The P R E F A C E.* V

3. It is thought adviseable, especially in the weightiest matters, that the Learner or Catechumen, having answered by *Yes*, or *No*, should be taught to reduce his Answer into the form of a Proposition. As, should not your Christian Name, whereby is signified that you are a Christian, engage you to a Christian Life & Conversation in the World? A. *Yes*. My Christian Name, whereby is signified that I am a Christian, should engage me to a Christian Life and Conversation in the World.

4. Learn, and keep in mind all the Heads of this Instruction, and now and then call them over by their names. Say,

The First general Head is an Explication of the Christian Faith. And the Particular Heads hereof, are,

1. The Christian Name, or Profession of Christianity.
2. The Imposition of this Name at Baptism by God Fathers and God-Mothers; as hereafter recapitulated.

Having these in your head, let your eye be upon them in what you Read or Hear; & lay up your Collections or Observations under them. As you may easily contain in mind those few capacious Topicks, so your Gatherings in Divinity may be easily contain'd in them. And a mind that is thus furnished, is as a walking Store-house. Serve your Memories therewith, and then your Memories will serve you, and reserve them for your use; that like a good Householder, you may bring forth out of your Treasure, things New and Old.

---

# THE PREFACE

3. It is, I think, desirable, especially in the weighty matters of the Teacher or Catechist, having entered by the way, to reduce him to the same level as the pupil. As should not your Christian Name, whereby is signified that you are a Christian, to give you to a Christian Name, whereby is signified that I am a Christian, should engage me to a Christian life and conversation in the world.

4. I have, and keep in mind all the Heads of this Instruction, and now and then call them over by their names.

The first general Head is an Explanation of the Christian Name. And the particular Heads are,

1. The Christian Name, or Baptism, by God.
2. The Baptism of the Name, as Baptism by God.
3. The Baptism of the Name, as Baptism by God.
4. The Baptism of the Name, as Baptism by God.
5. The Baptism of the Name, as Baptism by God.
6. The Baptism of the Name, as Baptism by God.
7. The Baptism of the Name, as Baptism by God.
8. The Baptism of the Name, as Baptism by God.
9. The Baptism of the Name, as Baptism by God.
10. The Baptism of the Name, as Baptism by God.
11. The Baptism of the Name, as Baptism by God.
12. The Baptism of the Name, as Baptism by God.
13. The Baptism of the Name, as Baptism by God.
14. The Baptism of the Name, as Baptism by God.
15. The Baptism of the Name, as Baptism by God.
16. The Baptism of the Name, as Baptism by God.
17. The Baptism of the Name, as Baptism by God.
18. The Baptism of the Name, as Baptism by God.
19. The Baptism of the Name, as Baptism by God.
20. The Baptism of the Name, as Baptism by God.
21. The Baptism of the Name, as Baptism by God.
22. The Baptism of the Name, as Baptism by God.
23. The Baptism of the Name, as Baptism by God.
24. The Baptism of the Name, as Baptism by God.
25. The Baptism of the Name, as Baptism by God.
26. The Baptism of the Name, as Baptism by God.
27. The Baptism of the Name, as Baptism by God.
28. The Baptism of the Name, as Baptism by God.
29. The Baptism of the Name, as Baptism by God.
30. The Baptism of the Name, as Baptism by God.
31. The Baptism of the Name, as Baptism by God.
32. The Baptism of the Name, as Baptism by God.
33. The Baptism of the Name, as Baptism by God.
34. The Baptism of the Name, as Baptism by God.
35. The Baptism of the Name, as Baptism by God.
36. The Baptism of the Name, as Baptism by God.
37. The Baptism of the Name, as Baptism by God.
38. The Baptism of the Name, as Baptism by God.
39. The Baptism of the Name, as Baptism by God.
40. The Baptism of the Name, as Baptism by God.
41. The Baptism of the Name, as Baptism by God.
42. The Baptism of the Name, as Baptism by God.
43. The Baptism of the Name, as Baptism by God.
44. The Baptism of the Name, as Baptism by God.
45. The Baptism of the Name, as Baptism by God.
46. The Baptism of the Name, as Baptism by God.
47. The Baptism of the Name, as Baptism by God.
48. The Baptism of the Name, as Baptism by God.
49. The Baptism of the Name, as Baptism by God.
50. The Baptism of the Name, as Baptism by God.
51. The Baptism of the Name, as Baptism by God.
52. The Baptism of the Name, as Baptism by God.
53. The Baptism of the Name, as Baptism by God.
54. The Baptism of the Name, as Baptism by God.
55. The Baptism of the Name, as Baptism by God.
56. The Baptism of the Name, as Baptism by God.
57. The Baptism of the Name, as Baptism by God.
58. The Baptism of the Name, as Baptism by God.
59. The Baptism of the Name, as Baptism by God.
60. The Baptism of the Name, as Baptism by God.
61. The Baptism of the Name, as Baptism by God.
62. The Baptism of the Name, as Baptism by God.
63. The Baptism of the Name, as Baptism by God.
64. The Baptism of the Name, as Baptism by God.
65. The Baptism of the Name, as Baptism by God.
66. The Baptism of the Name, as Baptism by God.
67. The Baptism of the Name, as Baptism by God.
68. The Baptism of the Name, as Baptism by God.
69. The Baptism of the Name, as Baptism by God.
70. The Baptism of the Name, as Baptism by God.
71. The Baptism of the Name, as Baptism by God.
72. The Baptism of the Name, as Baptism by God.
73. The Baptism of the Name, as Baptism by God.
74. The Baptism of the Name, as Baptism by God.
75. The Baptism of the Name, as Baptism by God.
76. The Baptism of the Name, as Baptism by God.
77. The Baptism of the Name, as Baptism by God.
78. The Baptism of the Name, as Baptism by God.
79. The Baptism of the Name, as Baptism by God.
80. The Baptism of the Name, as Baptism by God.
81. The Baptism of the Name, as Baptism by God.
82. The Baptism of the Name, as Baptism by God.
83. The Baptism of the Name, as Baptism by God.
84. The Baptism of the Name, as Baptism by God.
85. The Baptism of the Name, as Baptism by God.
86. The Baptism of the Name, as Baptism by God.
87. The Baptism of the Name, as Baptism by God.
88. The Baptism of the Name, as Baptism by God.
89. The Baptism of the Name, as Baptism by God.
90. The Baptism of the Name, as Baptism by God.
91. The Baptism of the Name, as Baptism by God.
92. The Baptism of the Name, as Baptism by God.
93. The Baptism of the Name, as Baptism by God.
94. The Baptism of the Name, as Baptism by God.
95. The Baptism of the Name, as Baptism by God.
96. The Baptism of the Name, as Baptism by God.
97. The Baptism of the Name, as Baptism by God.
98. The Baptism of the Name, as Baptism by God.
99. The Baptism of the Name, as Baptism by God.
100. The Baptism of the Name, as Baptism by God.





T H E

# Catechism

Resolved into an easie and useful Method, &c.

*Catechist.*

**F**OR the better Explication of this Catechism of our Church, we will first define the whole, and then divide it into its parts. And first do you begin with the definition of the whole Catechism, and tell me what it is?

*A.* The Catechism is an Explication of the Baptismal or Christian Covenant; especially of the Christian Faith, Obedience, and Prayer, &c. of the two Christian Sacraments, viz. Baptism & the Lord's Supper.

*Q.* What are the general parts that this our Catechism consists of?

*A.* It consists of and is divided into five parts, respecting

1. The Christian Covenant.
2. The Christian Faith,
3. The Christian Practice, or Obedience, as Moral.
4. Christian Prayer.
5. The Christian Sacraments.

*Q.* What, and where is the first part of your Catechism?

*A.* The first is an Explication of the Baptismal or Christian Covenant. And this is comprehended in the four first Questions, and their respective Answers.

Part the First.

Of the Baptismal or Christian Covenant.

To begin with the First part, and First Question of the Catechism.

**Q. 1. What is your Name ?**

A. N. or M.

**Q. 2. Who gave you this Name ?**

A. My God-fathers and God-mothers in my Baptism, wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.

**Q. 3. What did your God-fathers and God-mothers then for you ?**

A. They did Promise & Vow 3 things in my Name ; First that I should renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful lusts of the Flesh. Secondly, that I should believe all the Articles of the Christian Faith. Thirdly, that I should keep Gods holy Will and Commandments, and walk in the same all the days of my life.

**Q. 4. Dost thou not think that thou art bound to believe and do as they have promised for thee ?**

A. Yes verily, and by Gods help so I will

will, and I heartily thank our Heavenly Father, for that he hath called me to this state of salvation through Jesus Christ our Saviour; and I pray unto God to give me his grace that I may continue in the same unto my lives end.

Ca. Thus you see in general the first part of your Catechism, even a summary, or short account of the Evangelical Covenant: That whereas before Baptism, or in our natural state, we were without Christ, or any Interest in him, were children of Wrath, and Heirs of Perdition; having given up our selves to God, the Father, Son and Holy Ghost, by an hearty consent to the Covenant of Grace in Christ, we are invested with these Privileges of being Mystical Members of him, Children of God, and Heirs of Heaven. This is that Covenant which you solemnly entered into at your Baptism, and which your Catechism instructs you in, in this first part thereof. But to proceed, the more distinctly in the Explication of this Division, we will view it in its chief Particulars. And tell me what they are?

A. They are these six, viz. 1. The Christian Profession, intimated in the Christian Name. 2. The Imposition of this Name at Baptism by God-fathers and God-mothers. 3. The Christian Benefits. 4. The Christian Duties, or Conditions of those Benefits. 5. Our Obligations to perform those Conditions. 6. Some means and helps whereby we may perform them: As in the following Sections.

## Section. I.

### Of the Christian Profession.

**Q. What is your Name?**

A. N. or M.

*Catechist.* The Question concerns not only the proper person, but also the Religion and Profession of the Catechumen. And the Answer imports that he is a Christian by Profession. For, whereas there be two Names that we are known & named by, viz. One as we are men ( of such a particular House or Family )



aily ) which is called the *Sir-name* ; the other as we are Christians ; it is plainly this latter that the Question is meant of. And it fitly serves to mind us of the Faith that we professed, and of the Vow that we made at Baptism, when this Name was given us. But to engage your Attention, we will proceed more familiarly, by way of Question and Answer.

### The Questions and Answers.

*Quest. 1.* What part of the Catechism are we now in pursuance of? *A.* Of the first part, the Explication of the Covenant. *Q. 2.* What is the first particular of this part of your Catechism? *A.* The first particular is of the Christian Profession, intimated in the Christian Name? *Q. 3.* Doth this then import, not only your proper person, but also your Profession; as namely, that you are a Christian. *Yes,* For under this Name I was Discipled unto Christ in Baptism; And so it is called my Christian Name. *Q. 4.* What mean you by a Christian? Is he not a Follower and Disciple of Jesus Christ? *Yes,* Acts 11. 26. *The Disciples were called Christians?* *Q. 5.* And do you own and profess your self to be one of Christ's Disciples, i. e. a Servant of God in the way that Christ hath taught us? *Yes,* Isa. 26. 13: *We have no other God but thee, we are called by thy Name.* *Q. 6.* Is your Christian Baptism a sign and badge of this Profession? *Yes,* Gal. 3. 27. *As many of you as have been Baptized into Christ, have put on Christ.* *Q. 7.* And having taken upon your self this Profession of Christianity, doth not this the more oblige you to a Christian Life and Conversation? *Yes,* 2 Tim. 2. 19. *Let every one that nameth the name of Christ, depart from iniquity.*

### The Inferences.

*Catechist.* Remember then that by your Calling and Profession, you are not *Misometans*, *Jews*, or *Heathens*, but *Christians* : And what an excellent privilege & advantage this is. Tis a peculiar love wherewith God hath loved you in that he hath called you into this state of Salvation. He hath not dealt so with all Nations: Whilst others sit in darkness, you have light in all your Dwellings : Walk as children of the Light, and have no fellowship with the unfruitful works of darkness, but rather reprove them.

## The References.

For the Scripture References to this particular Head of Topick, see Psal. 119. 30. *I have chosen the way of thy Truth, thy judgments have I said before me.* Mat. 7. 21. *Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven.* Gal. 6. 7. *Be not deceived, God is not mocked,* Phil. 1. 27. Eph. 4. 1, 2, 3, 4.

N. B. Likewise hitherto we may refer the Discourses that we have heard, or the Books that we have read in relation to this Subject. As that famous Piece of *Grosius*, Of the Christian Religion Mr. *Baxters* Reasons of it: & Mr. *Lesbys* Demonstration of Christianity. And thus also we may refer such Historical, and other fragments, as are worthy to be gathered up, and to be referred to this Standard: As that of *Alexander* for Example, to a Cowardly Soldier of his Name; 'either cease to be called *Alexander*, or cease to be a Coward. And thus we may imagine our Saviour to say unto us, either cease to be Evil, or cease to be call'd a Christian, Luke 6. 46. *Why call ye me Lord, Lord and do not the things that I say.* And so for all the other Sections, we may refer in the like manner.

## Section II.

Concerning the Use and Office of God-fathers and Godmothers.

**Q. Who gave you this Name?**

**A. My God-fathers & God-mothers in my Baptism.**

The meaning is, that they who in my Infancy presented me to God in Baptism, and who therefore have been honoured with the Names of God-fathers, and God-mothers, assigned me my Name, or gave it in to the Minister, at the time that he Baptized me.

**Q. 1. What is the second Particular in this part of our Catechism?** **A.** The second Particular is of God-fathers and God-mothers. **Q. 2. Who, or what are they that are called God-fathers & God-mothers.** **A.** My God-fathers & God-mothers, are they who offered me to God in Baptism, and then answered

and asked for me, as my Parents, Deputies and Assistant.  
 Q. 3. Why did these Persons assign you your Christian Name?  
 When it is generally confest, that this is properly the Parents  
 Right: May others do it also by their consent & appointment?  
*Yes, Obed was so called, not by his Parents, but by others, at  
 his Mothers Travail, Ruth 4. 17.* Q. 4. In this case, there be-  
 ing no Law against it, it can be no unlawful practice? And  
 we must not be contentious in a thing of this nature, *1 Cor. 11.  
 16.* But can you assign a reason for this practice in the Church?  
*Yes, It fitly signifies, that as the Christian Names of Children,  
 to their Spiritual Regeneration, or New-Birth in Baptism, is  
 not derived to them from their natural Parents.* Q. 5. What  
 is the proper Office or Use of God-fathers and God-mothers?  
 Is it not to assist and supply the defect of Parents, for the  
 better Education of their Children in true Religion. *Yes, For  
 two is better than one, and a threefold cord is not easily broken,  
 Eccles. 4. 9, 12.* Q. 6. You said that your Christian Name was  
 given you at your Baptism: Why was it then given you, & not  
 before or after it? Was it not to mind you of your Baptismal  
 Covenant? *Yes, For under this Name I was solemnly engaged  
 therein.* Q. 6. Had the Jews their Names given them at the  
 time of their Circumcision? *Yes, The Baptist at his Circum-  
 cision was called John: Luke 2. 21.* Q. 7. Is Baptism the  
 same to us now under the New Testament, viz. the Sacra-  
 ment of Admission into the Visible Church and Covenant,  
 as Circumcision was of old to them? *Yes, And therefore it  
 is called the Circumcision of Christ: i. e. the Rite which  
 Christ hath instituted in the stead of Jewish Circumcision,  
 Col. 2. 12.*

#### The Inferences.

Hence we learn, that the Office and Use of God-fathers and  
 God-mothers in the Church, is a desirable and good work, in  
 the nature and design thereof: & that they who undertake it,  
 should be qualified and meet for it, that according to  
 their promise and undertaken Office, they may admonish  
 and teach their God-children, as they have cause and opportu-  
 nity. And then these must be also teachable and attentive to  
 their instruction.

#### The References.

A kin & referable to this Head, are all those parts of Scripture  
 that speak of charitable and pious Works, especially the  
 Religious Education of Young Persons, as Psalm 34. 11. *Come  
 ye Children, hearken unto me, I will teach you the fear of the Lord:*  
 Prov.



ov. 22. 7. Train up a Child in the way that he should go. Gal. 6.  
 As we have opportunity, let us do good unto all men. Lev. 19.  
 17. Thou shalt not hate thy brother in thy heart, thou shalt in any wise  
 rebuke thy Neighbour, and not suffer sin upon him. It was an im-  
 pious speech of Cain, Am I my brothers keeper? Gen. 4. 3.

## Section. III.

Of the benefits of Christian Baptism.

**==Wherein I was made a  
 Member of Christ, a Child of  
 God, and an Inheritor of the  
 Kingdom of Heaven.**

The meaning is, that I, who in my nature & unregenerate  
 state, am an Alien from the Church of Christ, which is his  
 mystical Body, by being a Baptized Christian, became a Mem-  
 ber of him, & being a Member of him; I, who by Nature was a  
 Child of Wrath before, am made a Child of God, by Adoption  
 & Grace thro' him. And being thus a Child, I am also an Heir of  
 God, and joynt Heir with Christ to his Cælestial Kingdom.

Q 1 Is there any great advantage to be obtained by Chris-  
 tian Baptism? *Yes*, Baptism saveth, 1 Pet. 3. 21. Q 2. What  
 is that Baptism that is said to save us? Is it meerly the  
 outward Baptism that is administred and perform'd by man?

*No*, It is not the putting away of the filth of the flesh, *ibid*.  
 Q 3 What then do you mean by the Baptism that saveth us?  
 Is it the spiritual and inward Baptism, viz. the washing of  
 Regeneration? *Yes*, Titus 3. 5. According to his mercy he saved  
 us by the washing of Regeneration, and renewing of the Holy Ghost.

Q 4 It seems that Christian Baptism is either external or  
 internal. Are these different kinds of Baptism? *No*,  
 Ephesians 4. 3 One Lord, one Faith, one Baptism: But outward  
 and inward Baptism are the several parts thereof; and  
 compleat or perfect Baptism consists of both these conjunct.

Q 5 What are the special benefits of this compleat & perfect  
 Baptism, to one that partakes thereof? Is he not made hereby,  
 1. A Member of Christ Mystical, i. e. of Christ and his  
 Church? *Yes*, For by one Spirit we are all Baptized into one  
 Body, 1 Corinthians 12. 13:

2. A Child of God? *Yes*, Galatians 3. 26. We are all the

**E. 26, 27.** *We are all the Children of God by Faith in Christ Jesus; for as many of you as have been Baptized into Christ, have put on Christ.*

**3.** *An Inheritor of the Kingdom of Heaven? Yes, For if children, then heirs, heirs of God, and joyntheirs with Christ, Romans 8: 17. and Luke 12. 32. Fear not little Children; it is your Fathers good pleasure to give you the Kingdom.*

### The Inferences.

This then informs us of the happy Estate of Christians in these felicitating Priviledges: They have God for their Father, Christ for their Head and Saviour, the Spirit for their Guide and Sanctifier, and Heaven for their Inheritance. And having these promises, let us cleanse our selves from all filthiness both of Flesh and Spirit, that we may be qualified to enjoy them.

### The References to this Head.

**A Member** Ephesians 1. 22, 23. *And gave him to be the Head over all things to the Church, which is his body, the fulness of him that filleth all in all.* Colossians 2. 9. *And not holding the Head, from which all the body by joynts and bands, having nourishment ministred, increaseth with the increase of God.*

**A Child of God.** Psalm 103. 13. *Like as a Father pitieth his Children, so the Lord pitieth them that fear him.*

John 1. 12. *But as many as received him, to them gave he power to become the children of God, even to them that believe in his name.* Romans 8. 14. Galatians 4.

**An Inheritor of Heaven,** 5, 6, 7. 1 Thes. 2. 12. *That ye would walk worthy of God, who hath called you unto his Kingdom and Glory.*

## Section IV.

### Of the Duties of Christian Baptism.

**Q.** *What did your God-Fathers and God-Mothers then for you?*

**A.** *They*

## A. They did Promise and Vow three things in my Name, &c.

The meaning is, that they, my God-Fathers and God-Mothers, did solemnly and publickly before God & his Church, Promise and Vow to him, in my Name, or Person; as represented by them in Baptism, to do my Covenant part and duty, both negative and positive.

Q 1. What is the fourth particular of this part of your Catechism? A. The fourth particular is of the Christian Duties: And they are, 1. Repentance, or the renouncing of what is evil. 2. Faith. 3. Obedience. Q 2. In the first of these Duties (the renouncing what is evil) you are to take notice of both the Objects and Acts thereof. And first what are the Objects of it, or the things that you have renounced? A. They are these three, viz.

1. That Evil One, the Devil with all his Works.
2. The World with all its Poms and Vanities.
3. The Flesh with all its sinful lusts. The first without us. The second about us. The third within us.

Q 4. What do you understand by the Devil with all his Works? Are not all those evil Angels which kept not their first Estate, but left their own Habitations? Are not all these meant in Scripture by that general Name the Devil? Yes. They are all so called in general; and one in particular, and more eminently than all the rest, who is also called Beelzebub, and Prince of the Devils. *Matthew 12. 24. & 25. 4.* Q 4<sup>r</sup>. And being he was the first that ever committed sin, hath ever since persisted in the trade and practice of it, and continually solicits and tempts men thereunto; are not all sins therefore accounted and called his Works? Yes. *John 3. 8. He that committeth sin is of the Devil; for the Devil sinneth from the beginning.* For this purpose the Son of God was manifested, that he might destroy the Works of the Devil.

Q 5. What do you understand by the World with its Poms and Vanities? Do you not mean thereby this visible and material World, as consisting of those things wherewith Satan tempts us, and wherewith we often sin, and hurt ourselves? Yes. And they are the lusts of the flesh, the lusts of the eyes, and the pride of life, i. e. the Pleasures, Wealth and Honours that this World affordeth.

Q 6. What do you understand by the flesh with its sinful lusts? Do you not mean hereby mans corrupted and depraved nature, with those inordinate and vile affections that spring up from thence? Yes, *Gal. 5. 24. They that are Christ's have crucified the flesh with the affections and lusts.*



Q 7 The nature of man is so inclined to fleshly things, that in the Holy Scripture, it is called by the name of flesh. Was it created with this corruption? No, Eccles. 7. 29. *God created man upright but they have sought out many inventions.*

Q 8 What was the true original and procuring cause of this corruption? Was it not the sin of Adam, in eating the forbidden fruit? Yes, Gen. 3. 6. *Eve took of the fruit thereof, & did eat, and gave also to her husband with her, and he did eat.*

Q 9 Were we any way concerned in that sin of our first Parents? Yes, Romans 5. 12. *By one man [in that one act of his] sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned* Q 10 How, and in what way could that transgression affect us? Was Adam Man in general, or the whole Race of men, one who comprehended and represented his whole Species? Yes, And so he was the figure of him that was to come, Romans 5. 14.

Q 10 Thus the guilt of Adams sin did affect us in a legal way, as represented by him in Covenant. And did it not affect us naturally, in the way and course of nature, as we were feminally in him and derived our nature from him? Yes, For *who can bring a clean thing out of an unclean? not one*, Job 14. 4.

Q 11 Did we take our descent from Adam in his Degenerate and corrupt Estate? Yes, as it appears by the History or Account thereof; viz. Gen. 4. 1.

Q 12 Be it so? Yet how could he communicate his corruption to his Posterity? Indeed the natural Constitution of man & all other Creatures is transmitted to all their Offspring by way of Natural Generation. And so a man begets a man, and a Wolf a Wolf. But what then? Neither the Righteousness of man before his Fall, nor his unrighteousness after it, is any essential part of his Nature and Constitution. And if Original Sin is no constituent part of man, then how is this derived with our nature from our Parents? Have we our nature from them without an inherent Righteousness? Yes, Gen. 5. 3. *Adam begat a Son [not in God's likeness, which was in Righteousness and true holiness, but] in his own likeness.*

Q 13 And doth it not hence follow, that in the want of such a Righteousness, there was a habit or principle of Unrighteousness in man by nature; and that it is natural to him, not constitutively, but consecutively, as the necessary consequence of his Degeneracy and Fall from Righteousness? For is he not unrighteous that is not a Righteous Person? Yes, The Scripture divides the World betwixt these two sorts of Persons, viz. The Just and Unjust. Acts 24. 15.

Q 14 It seems then that the Soul is such a Subject as is immediately susceptible of either Righteousness or Unrighteousness. There is no neutrality or middle state betwixt them; but

but they succeed one another, as health or sickness in our Bodies. And being the Souls of men are now originally without a Righteousness, since the Fall of our First Parents, it necessarily follows that we are originally unrighteous. And doth not the Scripture tell us that we are so from our very birth, being conceived in sin, and brought forth in iniquity; and that there is in man by nature, a pravity, naughtiness, and corruption, which is called Flesh? *Yes.* For the flesh lusteth against the spirit, and the spirit against the flesh, *Gal. 5. 17.*

Q. 15. Thus you see the Objects or evil things to be renounced. Now what is it to renounce them. Is it not to detest them, and fight against them as our Enemies? *Yes.* For we wrestle (not only) against Flesh and blood, but against Principalities, against Powers, against the Rulers of the darkness of this world, against spiritual wickednesses in high places, *Eph. 6. 12.*

Q. 16. We have seen the first, now what is the second branch of your Baptismal Vow and Promise? *A.* The second is Faith, even to believe all the Articles of the Christian Faith, or Doctrine.

Q. 17. What is the third and last branch. *A.* The third is Obedience, even to keep Gods holy Will & Commandments.

#### The Inferences.

Hence observe, That we who are Baptized, are the Covenanted Soldiers and Servants of Jesus Christ; that our life on Earth, is a life of Labour and Warfare, and that therefore we must expect, and patiently endure hardships, as good Soldiers of Jesus Christ.

#### The References,

1. Concerning the things we must renounce.

1. The Devil. *Jude 6.* And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the Judgment of the great Day. *2 Peter 2. 4.* God spared not the Angels that sinned. *1 Peter 5. 8.* Be sober, be vigilant, because your Adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist steadfast in the Faith.

2. World. *Mat. 6. 19.* Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. *Phil 3. 19.* Who mind earthly things. *Col. 3. 2.* *1 Cor. 7. 29. 30. 31.*

3. Flesh. *Rom. 12. 13.* We are debtors not to the flesh, to live after the flesh; for if ye live after the flesh ye shall die; but if ye through the spirit do mortifie the deeds of the body, ye shall live. *Ro. 13. 13, 14.* Not in rioting and drunkenness &c. *2 Cor. 7. 1.* *Gal. 5. 16, 17, &c.*

2. Concerning Faith.

Acts 24. 14. *Believing all things that are written in the Law and Prophets*  
 Joh 3. 16. 17. & 6: 9: 2: Cor: 5: 7: Heb 11: 6

3. Obedience.

John 14. 15. *If ye love me keep my Commandments* Mar 19. 17. *If thou wilt enter into life, keep the Commandments, 1 Cor. 7. 19.*

## Section V.

Of the great necessity & obligations that lies upon us to believe and do, what we have promised in our Baptism.

2. Dost thou not think that thou art bound to believe and do as they have promised for thee ?

A. Yes verily.

i. e. A necessity lies upon me, being of age and capacity, to perform and make good all those Christian duties that were promised by my Agents for me, in my Non-age and incapacity.

Q 1. Is there any great necessity for what you promised in Baptism. *Yes.* To do as I then promised, is both my Interest and Duty; for it is necessary in its nature to my felicity and welfare; and tis commanded of God, as well as promised by me self. Q 2. The first part or branch of your Baptismal Vow and Promise, is Repentance or the Renunciation of what is evil; even the Devil, World and Flesh. And must these be renounced by you, as incompatible with your true Interest? *Yes.* For Formally or Virtually, Actively or Passively, they all are our ghostly enemies. Q 3. Is then the Devil your ghostly Enemy? *Yes.* 1. Pet. 5. 8. *Your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour.*

Q 4. Is the World your ghostly Enemy? *Yes.* For if any man love the World the love of the Father is not in him. 1. John 2. 15.

Q 5. Is the Flesh your ghostly Enemy? *Yes.* For the Flesh lust-  
 eth



th against the Spirit. Gal. 5. 14. And if ye live after the Flesh ye shall die. Ro. 8. 13. Q 6. The Second part or Branch of your Baptismal Vow, was Faith; even to believe all the Articles of the Christian Faith or Doctrine. And is not this also necessary as a means to your real welfare, it being the moral excellency and perfection of the humane Intellect? Yes. Mat. 6. 22, 23. *The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.* Q 7. The Third part or branch of the Baptismal Vow or Promise, was evangelical Obedience, even faithfully & constantly to keep Gods Commandments. And is it not the very rectitude, peace and comfort of our lives, to live and walk in such Obedience? Yes. For Ro. 7. 12. *The Commandment is holy just and good. And in keeping thereof there is a great reward.* Psa. 19. 11. Q 8. Thus we see that in point of Interest and profit, an indispensable necessity and obligation lies upon us, to believe and do, what we have promised in our Baptism. And is it not also necessary in point of Duty and respect to God? Yes, For all those things that then we promised and vow'd to him, are indeed no other than what he hath commanded us. Q 9. Hath he then commanded you to renounce those evil things that you have promised to renounce? Yes, Romans 12. 9. *Abhor that which is evil.* Q 10. But more particularly and distinctly, Doth God require you to renounce,

1. The Devil and all his Works? Yes, James 4. 7. *Resist the Devil, and he will flee from you:* And Ephesians 5. 11: *Have no fellowship with the unfruitful works of Darkness.*

2. The World with its pomps and vanities? Yes, 1 John 2. 14 *Love not the World, nor the things of the World.*

3. The Flesh with its sinful lusts? Yes, 1 Pet. 2. 11. *Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul.*

Q 11 You said your second Baptismal Duty, was to believe the word of God, especially the great Articles or points of Doctrine in the Creed; And is this a Christian Duty that God requireth at your hands? Yes, Mark 16. 16. *He that believeth and is baptized, shall be saved: and he that believeth not, shall be damned:* 2 Timothy 1. 13. *Hold fast the form of sound words which thou hast received of me in Faith and love which is in Christ Jesus.*

Q 12 And lastly, Doth he require you to be obedient to his Commandments? Yes, Psalm 119. 4. *Thou hast charged me to keep thy precepts diligently.*

Q 13 Thus upon two accounts you are obliged to see to your said Baptismal Duties: They are necessary in themselves; and they are commanded us of God. But further, you have also promised them by your Sureties, in your Baptism. And  
do

do you not think that you are bound by these your promises? *Yes, Ecclesiastes 5 4, 5 When thou vowest a Vow unto God, defer not to pay it: Better it is that thou shouldest not Vow, then that thou shouldest vow and not pay.*

### The Inferences.

Hence we learn, what an excellent Institution the Christian Religion is, in the Doctrines, Precepts and Prohibitions of it: it being only of such things as are necessary and essential to our Salvation and Happiness: And that if we would be happy, it must be by following the Directions and Rules thereof: we must eschew such things as are forbidden by our Religion, & must follow all such things as are enjoined us by the same.

### The References.

#### 1. Concerning the Obligation of our Interest.

*Psalms 19 7 -- 12 The Law of the Lord is perfect, converting the Soul, the testimony of the Lord is sure, making wise the simple: The statutes of the Lord are right, rejoicing the heart: &c. Romans 7 12*

#### 2. Concerning the Obligation of Gods Authority.

*Leviticus 19 37 Ye shall observe my statutes, and do them: I am the Lord. Exodus 20 1, 2 God spake all these words, saying, I am the Lord. Psalm 110 3 Mal. 1 6*

#### 3. Concerning the Obligation of our Vow.

*Numbers 30 2 If a man vow a vow unto the Lord, or swear an Oath to bind his soul with a bond, he shall not break his word, &c. Psalm 66 13 Isaiah 76 11*

## Section VI.

Of the means to perform what we have promised in our Baptism.

**== And by Gods help so I will. And I heartily thank, &c.**

*i. e.* By the assistance of God, I am resolved so to do as I have promised in my Baptism. *viz.* That I will, and do renounce, what I have promised that I would renounce; That  
I

I will and do believe, what I promised I would believe. And that I will, and do endeavour, (as I have solemnly vowed and promised,) to live in sincere Obedience to Gods Will and Commandments. And being that God hath called me into his holy Church and Covenant, I am heartily thankful to him for this my Christian Vocation, and implore his special grace, that I may walk worthy of it.

Q 1 What are the means and helps that you are here directed to, whereby you may perform what you have promised in Baptism?

A They are these four, viz: 1 The grace of God, or his Divine Assistance 2 Resolution 3 Thankfulness 4 Prayer

Q 2 To believe and do as you have promised in your Baptism, all those means and helps that you have named here are requisite: The first is the grace of God. And is not this most highly necessary? *Yes, For it is he that worketh in us both to will and to do of his good pleasure, Philippians 2 13*

Q 3 The second is Resolution, i. e. a full and stedfast purpose to believe and do as we have promised? And is not such a Resolution highly needful to this end? *Yes, James 1 8 A double minded man is unstable in all his ways*

Q 4 The 3d is Thankfulness, viz. to God for his grace & mercy, (especially for his Calling us into his Covenant & Church by Baptism) and the fourth is Prayer: And should we not endeavour, in the use of both these means of grace, to perform and make good what we have promised in our Baptism. *Yes, Colossians 1 3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you.*

### The Inferences.

Hence observe, that under the Gospel Dispensation, is a sufficient help and remedy against our sin and misery. Salvation may be had by grace, and grace by the means thereof. And having this encouragement, let us work out our salvation with fear and trembling; For it is God that worketh in us both to will and to do of his good pleasure.

### The References.

1. Concerning the Divine Assistance.

2 Cor. 3. 5. Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God, Hebrews 13. 20, 21. 1 Peter 5: 10.

2. Concerning Resolution.

Psalm 119. 57. *I have said, I will keep thy law, verse 93. I will*



Never forget thy precept, verse 106. I have sworn it, and I will perform it, that I will keep thy Commandments.

### 3. Thankfulness and Prayer.

*Psalm* 51. 23. Whoso offereth me thanks and praise, he honoureth me. *Psalm* 100. 4. Enter into his gates with Thanksgiving, be thankful unto him, and speak good of his name.

*Matthew* 7. 7. Ask and it shall be given you, seek and ye shall find, knock, and it shall be opened unto you; And *chapter* 21. 22. All things whatsoever ye shall ask in prayer believing, ye shall receive. *John* 3. 22. and *chap.* 5. 14.

## Part the Second.

### Of the Christian Faith.

**Q.** What and where is the Second part of your Catechism?

**A.** The Second general part is an Explication of the Christian Faith. And this is comprehended in the words of the *Creed* Explicated, or in the 5th and 6th Questions, with their respective Answers.

**Q.** 5. Rehearse the Articels of thy Be-  
leif.

**A.** **I** Blieve in God the Father Almighty Maker of Heaven and Earth. 2. And in Jesus Christ, his only Son, our Lord. 3. Who was con-  
ceiv-

(CII)

ceived by the Holy Ghost, Born  
of the Virgin Mary. 4. Suf-  
fered under Pontius Pilate, Was  
Crucified, Dead and Buried;  
he descended into hell. 5. The 3d  
day he rose again from the dead.  
6. He ascended into heaven, and  
sitteth on the right hand of God,  
the Father Almighty. 7. From  
thence he shall come to Judge  
the Quick and the Dead. 8.  
I Believe in the Holy Ghost.  
9. The holy Catholick Church;  
the Communion of Saints. 10.  
The Forgiveness of Sinns. 11.  
The Resurrection of the Body.  
12. And the Life Everlasting.

Q. 6. What dost thou chiefly  
learn by these Articles of thy  
Belief?

A. First. I learn to Believe in God the  
Father, who made me, and all the World.

Secondly, In God the Son, who hath  
Redeemed me, and all Mankind. C

Thirdly, In God the Holy Ghost, who Sanctifieth me, and all the Elect People of God.

*Catechist.* The above-said Form of Doctrine is called the Apostles Creed, because it is the Substance of what they Preach'd and Published,

The Original and ground hereof is the Baptismal Institution. *In the Name of the Father, Son, and Holy Ghost.* Baptism is our solemn Covenant. with this most Holy Trinity: And the Creed is our Profession, or Declaration of this Covenant; even that we do consent to have them joyntly for our God: particularly for God the Father, to be our Father, and Felicity: Christ to be our Saviour: And the Spirit to be our Sanctifier: believing all those things concerning those Divine Persons, that, to this end, are here declared in this Confession.

First, It is here declared concerning God the Father ( not excluding, but including the Son and Spirit ) that he Created the World, and made man in his own Image: who being tempted by Satan, and eating the forbidden Fruit, fell from his grace and happiness, into a state of sin and misery; And no meer Creature was able to deliver us.

Secondly, It is here declared concerning God the Son, that he was given of the Father, to be our Saviour and Redeemer; and that to this end, he was manifested in our Flesh, died, rose again, and ascended into Heaven; and that at the last day, he shall come again from thence to judge the World in Righteousness.

Thirdly, It is here declared concerning God the Holy Ghost, that out of all mankind, redeemed by God the Son, he sanctifies and selecteth some to be Gods peculiar People, called his Holy Catholick or Universal Church. And the Priviledges pertaining to them, are especially these four.

1. Communion or Partnership, with God and one another.
2. Justification and Forgiveness of all their sins.
3. Their Resurrection.
4. Eternal Life.

Thus the Creed proposeth to us, both the Personal and Doctrinal Objects of our Belief; i. e. the three Divine Persons, whom we must believe in, and its twelve points or Articles that we must believe concerning them.

The first respects the Father, as the Creator of all the World. And this is against Atheists, who deny the God that made them.

The six next following, are concerning God the Son, as the Redeemer



Redeemer and Saviour of all Mankind. And these are against Infidels who deny the Lord that bought them; As the *Arians* of old, and the *Socinians* of late, their Successors.

The rest have respect or reference to God the holy Ghost, as the Churches Sanctifier, Guide and Comforter; And these are against *Palugians* and all Unsanctified Persons. But we shall view them all particularly in the following Sections,

## Section I.

Concerning God the Father, and his Work of Creation.

### I Believe in God, &c.

*i. e.* I ascent to this, as a most infallible & certain truth, that God is, or that there is a God, An Eternal Spirit, having all Perfections in, and of himself, even absolutely perfect Power, and Wisdom and Goodness, who being one in nature is three in Persons or Subsistences, Father, Son and Holy Ghost, our Creator, Redeemer, and Regenerator or Sanctifier. And tho' they all co-operate in all their external Actions, as in the works of Creation, Redemption and Sanctification, yet one is ascribed to One; in a more peculiar manner, and another to another Person: As Creation to the Father, Redemption to the Son, and Sanctification to the Spirit. And as God the Father is more particularly our Creator, and thro' Jesus Christ, reconciled and gracious to us, so in this first Article we Profess our Belief hereof, and that we give up our selves unto him, with Fear, Love and Obedience, confiding or trusting in him, as our Creator and Father.

*Q. 1.* What part of the Catechism are we now in pursuance of?

*A.* The second part, *viz.* The Christian Faith.

*Q. 1.* What is the first particular in this part of your Catechism?

*A.* The particulars of this part are the 12 Articles of the Creed. And the first is of God, particularly of the Father, and the work of Creation: I Believe in God, &c.

*Q. 2.* What mean you by (*I believe?*) *A.* By this first expression, I mean that I trust God, and ascent unto his Word

Q 3. What mean you by the Word (God?) A. I mean an eternal Being from whom are all other Beings. Q 4. Is there any necessity for your belief of Gods Existence? Yes, *Hebrews 11. 6.* He that cometh to God, must believe that he is. Q 5. How know you that there is a God? May we know it by his Works? Yes, The invisible things of God are clearly seen from the Creation, being understood by the things that are made, even his Eternal Power and Godhead. *Romans 1. 20.* Q 6. What is God? Is he a spiritual substance? Yes, God is a Spirit. *John 4. 24.* Q 7. Is God an Infinite Spirit? *1 Kings 8. 28.* The Heaven, and Heaven of Heavens cannot contain him. Q 8. Is there more than one God? No. For tho' there be that are called Gods, yet to us there is but one God. *1 Corinthians 8. 6.* Q 9. Are there three distinct Persons or Substances in the Godhead? Yes, *1 John 5. 7.* There be three that bear record in Heaven, the Father, the Word, and the Spirit. Q 10. In this most sacred Trinity, the first Divine Person is call'd the Father in this Article. And why so? Is he the Father of Christ by nature, and of Christians by grace through him? Yes, *John 20. 17.* saith Christ, I ascend unto my Father, and your Father. Q 11. Is God Almighty in his Power? Yes, *Mat 19. 26.* With God all things are possible. Q 12. Did this Almighty God create the Heaven and the Earth? Yes, *Acts 17. 44.* He made the World, and the things that are therein. Q 13. Doth he preserve all things by his Divine Providence? Yes, *Nehemiah 9. 6.* Thou preservest them all.

#### The Inferences.

It being certain then that there is a God that made us, and that he in his nature is so Adorable and excellent, it is natural to infer from hence, that we should glorifie and serve him, with both our souls and bodies; that we should fear his Power, admire his Wisdom, rejoyce in his Love and Goodness, and yield an universal and cheerful Obedience to him, as our Owner, and so our Ruler, in all his Providences and Precepts.

#### The References.

1. Concerning the Act of Faith, *Heb. 11. 1.-6.* Now Faith is the Substance of things hoped for, the evidence of things not seen. But without faith it is impossible to please God. *2 Corinthians 5. 7.* We walk by faith not by sight.
2. The Object of Faith, God, his Nature and Persons: *Isai. 44. 6.* Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the

the last, and before me there is no God. *Isaiab 45. 5.* I am the Lord, and there is none else, there is no God besides me

3 Concerning the Works of God, viz. Creation & Providence. *Genesis 1. 1.* In the beginning God created the Heaven and the Earth. *Colossians 1. 16* For by him were all things created that are in Heaven and in Earth. *John 3. 17* My Father worketh hitherto, and I work. *Matth 10. 29, 30, 31.*

## Section II.

Concerning our Redeemer, his Person, Offices and Relations.

### And in Jesus Christ, &c.

2. 1. And I Believe i. God the Son, as my Redeemer, and Mediator, who according to his Work and Offices is called Jesus; i. e. a Saviour, and Christ i. e. Anointed: Being anointed by the Holy Ghost, to be a Prophet, Priest and King, for the accomplishing of our Redemption. And as in reference to God the Father, he is his Eternal Son, the brightness of his Glory, & the express Image of his Person; so in reference to us, he is our Sovereign Lord and Governour, both by Creation, and Redemption.

Q. 1. Is there any necessity to believe in Jesus Christ. A. Yes. *Joh 14. 1* Ye believe in God, believe also in me. 22. The Person of Jesus Christ is described in this Article by his Names and Titles. The First is Jesus, a word that signifieth a Saviour. And is he such indeed as this his Name bespeaketh him? Yes. *Hebrews 5. 9.* He became the Author of Eternal Salvation to all them that obey him. 23. His Second Name is Christ, a word that signifieth Anointed. And was he indeed Anointed? Yes. *Acts 10. 38.* He was anointed with the Holy Ghost & with Power. 24. Was he anointed to the three Offices of Prophet Priest and King? Yes. *1 Cor. 1. 30* He was made of God unto us, Wisdom and Righteousness and Sanctification and Redemption. 25. Is our Redeemer the Son of God? Yes. *Mat. 16. 6* He is Christ the Son of the Living God. 26. Is he also our Lord? Yes. *1 Corinthians 1. 3.* Jesus Christ our Lord, both theirs and ours.

The



## The Inferences.

Now all this should teach us to rejoyce and confide in Christ as our great Mediator and all sufficient Saviour; who is at once our Prophet, our Priest & our King; and to behave our selves so as is suitable to these his Offices.

Particularly we must hear him, as he is our Prophet, obey him as our King, and as he is our Priest, we must depend upon his Sacrifice, and Intercession for our pardon.

## The References.

1. Concerning the Person of Christ. Luke 1. 31. *And behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus.* Acts 4. 12. and 5. 31.

2. Concerning the Offices of Christ. Dan. 9. 25, *Messias shall be cut off.* Joh. 1. 41 *We have found the Messias which is, being Interpreted, the Christ.* Acts 10. 30. *God anointed Jesus of Nazareth.*

3. Concerning his Relations to God & us Joh. 1. 4 *And we beheld his glory, the glory as of the only begotten of the Father.* Heb. 1. 5. Mat. 11. 17. Col. 2. 17. *Whatsoever ye do in word or deed do all in the name of the Lord Jesus.* Acts 7. 59. *And Stephen calling upon God, saying Lord Jesus receive my Spirit.* 1 Cor. 6. 19, 20. Tit. 2. 14.

## Section III.

Of the Incarnation of Christ, or the first degree of his Humiliation.

**Who was Conceived by the Holy Ghost, &c.**

The meaning is, That being without Mother, as touching his Godhead, he was also without Father, as touching his Manhood, having his Body form'd and fashioned by the Pow:

er of the Holy Ghost, in, and of the Body of a pure and holy Virgin, whose name was Mary and was born of her.

Q 1. What is the third particular in this part of your Catechism? A The third is concerning the Incarnation of Christ. Who was conceived by the Holy Ghost born of the Virgin Mary. Q 2. Did Jesus the Son of God assume our Flesh and Nature, and become truly man? Tes, John 1. 14. The Word was made flesh, and dwelt among us. Q 3. Was his humane Flesh or Bod conceived by the Holy Ghost, in and of the Body of a pure and holy Virgin, whose Name was Mary? Tes, Luke 1. 35. And the Angel answered and said unto her the Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee. Q 4. And was he born of her? Tes, Luke 2. 6, 9. And when her days were accomplished, she brought forth her first-born Son. Q 5. Was he born without sin? Tes, Hebrews 4. 15. We have not an High Priest which cannot be touched with our infirmities, but was in all points tempted like as we are, yet without sin.

#### The Inferences.

See we here the condescension and Love of God towards man in the Incarnation of Christ. Forasmuch as the Child enare partakers of flesh and blood, he also took part of the same. And being the Son of God, he became the Son of man, that we the Sons of man might become the Sons of God. This is such a mystery as the Angels desire to look into.

#### The References.

Isai. 7. 14. Behold a Virgin shall Conceive and bear a Son  
Gal. 4. 4. When the fulness of time was come, God sent forth his Son made of a Woman.

### Section IV.

Of the Sufferings of Christ, or the two last degrees of his Humiliation.

**Suffered under Pontius Pilate,  
&c.**

The

The meaning is, That the same Jesus, as our Sponsor or Surety, endured the Wrath of God that was due to us for our sins, being Crucified and put to death by the Sentence of Pontius Pilate. After death, his Body was disposed of after the manner of dead bodies, being buried in a Tomb or Sepulchre, and his Soul departed into the Invisible World of Spirits.

Q 1. Was the Messias of Christ to suffer? *Yes.* For thus it is written, and thus it behoved Christ to suffer. *Luke 24. 46.*  
 Q 2. Did he suffer in his life? *Yes.* *Isaiah 53. 3.* He was a man of sorrows, and acquainted with grief. Q 3. Did he suffer unto death? *Yes.* He humbled himself and became obedient unto death, even the death of the Cross. Q 4. Did he suffer for our sins, as the procuring cause thereof, and for our Salvation, as its end, or final cause? *Yes.* *1 Peter 3. 18* Christ suffered for sins, the just for the unjust, that he might bring us unto God. Q 5. How was the dead body of our Lord disposed of? Was it not inter'd and buried, as other dead bodies are? *Yes.* *John 19. 41* In the garden there was a Sepulchre, wherein never man was laid; There laid they Jesus: Q 6. Whither did his Soul depart, when it was separated from the Body? Did it not descend or pass into the Invisible State of Spirits, Which is called Hades or Hell, in Scripture? *Yes.* *Acts 2. 27.* Thou shalt not leave my soul in Hell. Q 7. And did it not go immediately to that particular place thereof, which is the Mansion of Blessed Spirits, and in the Scripture is called Paradise? *Yes.* *Luke 23. 43* Jesus said unto him, to day shalt thou be with me in Paradise?

### The Inferences.

Here we see, as in a Glass, the horrid nature of sin. All the pain, shame, and sufferings which beset our Lord on Earth, were the fruits and punishments of our sins laid upon him. And if these things were done in the green tree, what will be done in the dry? O kiss the son lest he be angry, & so ye perish in the way. Sin will have its punishment, in either the Sinner or the Saviour. There is no other way whereby we may escape it, but only by his vicarious and meritorious Sufferings.

### The References.

1. Concerning the Sufferings of Christ. *Mat. 26. 38.*



My soul is exceeding sorrowful even unto death. *Ila. 53. 5, 6* He was wounded for our transgressions, he was bruised for our iniquities &c.

2. Concerning the Crucifixion of Christ. *Gal. 3. 13.* Christ hath Redeemed us from the curse of the Law, being made a curse for us, &c.

3. Concerning the Death of Christ. *Phil. 2. 8.* He humbled himself and became obedient unto death

4. Concerning the Burial of Christ. *Mat. 12. 40.* For as Jonas was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth.

5. Of his Descent. *Psal. 16. 10.* Thou wilt not leave my soul in hell. *Luk. 23. 47.* and *2 Cor. 12. 2, 3, 4.*

## Section V.

Of our Saviours Resurrection, or the first degree of his Exaltation.

**The third day he rose again, &c.**

*i. e.* Our Jesus afore said as he died for our sins, so he also rose again for our Justification. As man he died, as God he raised up himself. And this he did, the third day from his death: So that his Soul was not left in Hell, neither did his body see corruption.

The death of our blessed Saviour, according to the Jews account, which is from Evening to Evening, must have been upon our Thursday; but according to ours, which is from Morning to morning, it must have been on our Friday. And the first day of the Week, being the third day from thence it was consecrated and set apart to be the day of the Christian Sabbath; and it is commonly called the Lords Day.

Q. 1. What is the fifth particular of this part of your Catechism? *A.* The fifth particular is of our Saviours Resurrection: *The third day he rose again, &c.* Q. 2. What is a Resurrection? *A.* The Revivication of that which was dead. Q. 3. Did then our Blessed Saviour, who died, revive again? *Yes, He both rose, and revived, Rom. 14. 9.* Q. 4. Have we sufficient

sufficient proofs and testimonies of this wonderful Event of Fact ? *Yes, Acts 1. 3. He shewed himself alive by many infallible proofs. Q. 5. Was he raised by his own power ? Yes, John 2. 19. Destroy this Temple, and I will raise it up. Q. 6. Did he rise the third day, viz. from that whereon he died ? Yes, 1 Cor. 15. 4. He rose again the third day, according to the Scriptures. Q. 7. Was that the first day of the Week ? Yes, Mat. 28. 1. At the end of the Sabbath, as it began to dawn, towards the first day. Q. 8. And for this cause, was not the First day afterwards called the Lords Day ? Yes, Rev. 1. 10. I was in the spirit on the Lords Day. Q. 9. What was the design and end of our Saviours Resurrection ? Was it not,*

- 1, *To finish the work of our Redemption ? Yes, Rom. 4. 25. He rose again for our Justification ?*
2. *To declare, that he was indeed the Son of God ? Yes, Thereby he was declared to be the Son of God with power, Rom. 1. 4.*
3. *And to prove the Verity of the Christian Faith, or Doctrine ? Yes, For this confirms the truth of whatsoever he said, or did. But if Christ be not raised, your Faith is vain, 1 Cor. 15. 17.*

### The Inferences.

The Resurrection of Christ is the great Confirmation of our Faith and Hope. For it shews, that by his death, he hath made a full atonement for the Sins of all Believers, and that in him we have Redemption, the forgiveness of Sins, *Who is he that condemneth ? It is Christ that dyed, yea rather that is risen again. And as he died and rose again for us, so we also should walk in newness of life.*

### The References.

*Mat. 16. 21. From that time forth began Jesus to shew unto his disciples, how he must go unto Jerusalem, and suffer many things of the Elders, and chief Priests, and Scribes, and be killed, and be raised again the third day. Item 17. 22, 23. Acts 2. 24. Romans 6. 9.*

## Section VI.

Of the two last degrees of our Saviours  
Exaltation

on, ( his Ascension into heaven, and his Proximity to God the Father. )

## He Ascended into Heaven and Sitteth at the right hand of God, &c.

*i. e.* Having stayed upon the earth for the space of forty days after his Resurrection. wherein he frequently appeared to, and conversed with his Apostles. he led them out as far as *Bethany*, and blessed them; and while he blessed them, he was parted from them, and carried up into Heaven, *i. e.* he, as man, was translated by himself, as God; and in his Humane Nature, inseparable from his Divine, he ascended from this earth, by a proper and local motion; and passing through the Air, & all the Cælestial Orbs, he made a triumphant Entrance, into the City of the Great King, even the Heaven of Heavens, where he is now invested with the highest power and dignity, and as our merciful High Priest, he continually maketh intercession for his People.

Q. 1. What is the sixth particular in this part of your Catechism? A The sixth particular is the sixth Article of the Creed: [*He ascended into Heaven, &c.*] And this is concerning the Ascension of our Saviour, and his Exaltation in Heaven. Q. 2. Did he continue upon the Earth for the space of forty days, after his Resurrection? Yes, Acts 1. 3. He shewed himself alive, after his ascension, being seen of them forty days. Q. 3. What did then become of him? Did he ascend up into Heaven? Yes, Luke 24. 51. He was parted from them, and carried up into heaven. Q. 4. How and in what manner, did he ascend up into Heaven? Was it bodily, and visibly? Yes, Acts 1. 9. While they beheld him, he was taken up, and a cloud received him out of their sight. --- And was it gloriously and triumphantly? Yes, Eph. 4. 8. When he ascended up on high he led captivity captive, and gave gifts unto men. Q. 5. What is the Exaltation of our Saviour now in Heaven? A He is set on the Right hand of the throne of the Majesty in the Heavens, Hebrews 8. 1. Q. 6. What doth Christ now for us, in this his State of Exaltation? Doth he interceed for us as our Advocate and Mediator, presenting his Death and Sufferings for the Atonement of our sins? Yes, Hebrews 9. 24. Christ is entered into heaven it self, now to appear in the presence of God for us. Q. 7. Have we any other Advoca-



rate with the Father? No, For there is one God, and one Mediator between God and man, the Man Christ Jesus: 1 Tim. 2. 5.

### The Inferences.

Our Saviours Ascension and Exaltation now in Heaven should teach us to ascend thither in our thoughts and affections, to seek to God through him for relief in all our troubles, and to trust to him alone for our acceptance & peace with God.

### The References.

Rom. 8. 34. *Who is he that condemneth? It is Christ that died, yea, rather that is risen again; who is even at the right hand of God, who also maketh intercession for us.* 1 Pet. 3. 28. Psal. 110. 2. Heb. 12. 2.

## Section VII.

Of Christs Second Advent? or his Return to Judge the World.

### From thence he shall come, &c

2 e Our Lord Jesus Christ both God and Man, being exalted to the highest honour, with God the Father in the Heavens, will reside and continue there in that Holy of Holies, until the time of the Restitution of all things; and then he shall come from thence, with power and great glory, to judge all the World: even all that shall be found alive (or the quick) at that great day and all that ever have died before it. And then they who believed and were baptized, shall be saved; and they who believed not, shall be damned.

Q 1. What is the seventh particular of this part of your Catechism? A The seventh is concerning our Saviours second Advent, or his Return from heaven: [From thence he shall come. &c.] Q 2 Doth he now continue there? Yes, The heavens must receive him, until the time of the Restitution of all things, Acts 3 23

**Q 3** Will he come again from thence, i. e. from Heaven? *Yes*, Acts 1. 10. The same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven. **Q 4** Hath he told us the time when? *No* Mark 13. 33. Take heed, watch and pray, for ye know not when the time is: But in general we are told that it will be at the last day, John 6. 39. **Q 5** What will be the manner of Christ's Coming again to Judgment? Will it not be,

1. Visibly and Publickly? *Yes*, Rev. 1. 7. Behold he comes in the Clouds, and every eye shall see him.

2. Will he come in glory? *Yes*, Matthew 24. 30. He shall come in the clouds of heaven, with Power and great Glory.

3. And with great Attendance? *Yes*, Matthew 25. 31. He shall come in his glory, and all the Holy Angels with him.

**Q 6** What is the design and end of this his coming again from Heaven? Is it to Judge all the World? *Yes*, Acts 10. 42. He is appointed to be the Judge of both the Quick & Dead.

**Q 7** What mean you by the Quick? *A* Them that shall be alive, and remain at Christ's Coming. **Q 8** What mean you by the Dead? *A* Those that being dead, shall be raised to life again. **Q 9** How may it be known, that there is a Judgment to come? Doth not this appear,

1. From Scripture? *Yes*, Romans 14. 10. We shall all stand before the Judgment Seat of Christ.

2. From Reason? *Yes*, For shall not the Judge of all the Earth do right? Gen 18. 25.

3. From Conscience? *Yes*, Romans 2. 15. Their Consciences bearing witness, and their thoughts accusing or excusing one another.

**Q 10** Is not every man judged when he departs this present life? *Yes*, in part. Eccles. 7. 12. When the dust shall return unto the Earth as it was, the Spirit shall return unto God who gave it.

**Q 11** Will there be besides this, a general and final Judgment? *Yes*, Acts 17. 31. God hath appointed a day wherein he will judge the World in righteousness. **Q 12** What are the things that we must be judged for? *A*. They are the things that are done in the body, whether they be good or bad, 2 Cor. 5. 10.

### The Inferences.

This then should teach us to be vigilant and sober, looking for, and hastning unto the coming of the day of God, that so at that great day, we may be found of him in peace, without spot and blameless.

## The References.

*Eccl. 12. 14. God shall bring every work into Judgment with every secret thing, whether it be good or bad. 2 Cor. 5. 10. Phil. 2. 9, 10, 11 Joh. 5. 22, 27.*

## Section VIII.

Of God the Holy Ghost, his Person and Offices.

## I believe in the Holy Ghost.

*z. c.* I not only am perswaded that there is a Holy Ghost, who is truly God, the third Person in the Trinity, but I also believe in him, and give up my self to him, as the immediate cause or author of our Sanctification ; that, as I was created, more particularly by God the Father, and Redeemed by God the Son, so I may be also Sanctified by God the Holy Ghost, and obtain the blessed ends of my Creation and Redemption

*Q 1.* Doth it appear from Scripture that there is a Holy Ghost ? *Yes.* For by Christs Command we are all Baptized, in the Name of the Holy Ghost, as well as in the Name of the Father and the Son. *Mat. 28. 19. Q 2.* Is he one in nature, with both the Father and the Son ? *Yes.* For these three are one *1 Joh. 5. 7. Q 3.* And is he different or distinct from both, in his subsistence or Person ? *Yes.* For he proceedeth from the One, and is sent by the other *Joh. 15. 16. Q 4.* Why is he called holy ? Is it to denote his Office, which is to Sanctifie his Church and People ? *Yes. Titus 3. 5.* According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Q 5* What is Sanctification ? *A* Sanctification is the work of Gods Spirit, whereby he reneweth His, after his own Image in knowledge, righteousness and holiness. *Q 6.* Is this work of Sanctification the renovation of the whole man ? *Yes.* If any man be in Christ he is a New Creature. *1 Cor. 5. 17. Q 7.* Is this necessary to mans Salvation ? *Yes. Joh. 3. 3.* Except a man be born again he cannot see the kingdom of God.

The



## The Inferences.

The doctrine of Sanctification by God the Holy Ghost, is a just ground & matter for our Humiliation. Our very grace should humble us, as well as our sins, Our sins because they are ours, and our graces because they are not ours. Whether therefore we have, or have not renewing grace, we have abundant reason to walk humbly with our God.

## The References:

Acts 5. 3, 4. Peter said to Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? thou hast not lied unto men, but unto God. Gal. 4. 6. Eph. 4. 30.

## Section IX.

Of the Catholick Church, or Society of all Believers; together with their mutual Priviledge.

**I Believe the holy Catholick Church, &c.**

*i. e.* I assent unto this, as a most certain truth, that tho' all mankind are degenerate from their first estate, and, as we came from Adam, we are all by nature. Sinful, yet some there always are who are Sanctified by the Holy Ghost, and live in Union and Communion both with God, and one another.

Q. 1. What mean you by the Church? Is it not the Society of all Believers throughout the World? *Tes.* Heb. 12. 23. The general Assembly and Church of the first born. Q. 2. Are they all incorporated in one Body or society? *Tes.* 1 Cor. 12. 13. By one Spirit they are all baptized into one Body. Q. 3. Is the Church holy? *Tes.* 1 Peter 2. 9. It is an holy Nation. Q. 4. Is it Catholick or Universal? *Tes.* Rev. 5. 9. Thou hast

hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation. Q 5 Will the enemies of the Church be ever able to destroy it? No, The gates of hell shall never prevail against it. Matthew 16. 18. Q 6 Are there any great Advantages that belong to this Church of God? Yes, And they are these four especially, viz. 1. Their Fellowship or Communion. 2. Justification, and the Forgiveness of Sins. 3. Their Resurrection. 4. Eternal Life. Q 7 The first of these Advantages, is the Communion, or Common Union of the Saints or true Believers. And have they indeed Communion,

1. With God himself; Particularly with the Father, Son, and Holy Ghost? Yes, 1 Cor. 6. 16. God saith, *I will dwell with them, and walk with them.* (i.e. here by his gracious, and hereafter by his glorious presence) and *I will be their God, and they shall be my People.*

2. With holy Angels, and the Souls of men in Heaven? Yes, Hebrews 12. 22, 23. *Ye are come unto Mount Sion, and unto the City of the Living God, the heavenly Jerusalem, to an innumerable company of Angels, and to the spirits of just men made perfect.*

3. And with one another in this their Militant State on Earth? Yes, 1 John 1. 7. *If ye walk in the light, ye have fellowship one with another.*

### The Inferences.

If then we are incorporated into the body of Christ, the Church, let us shew it by a Christian Life, Love, and Concord with one another. As there is one Body, and one Spirit, even as we are called in one Hope of our Calling, one Lord, one Faith, one Baptism; one God and Father of us all; so with one heart, and one mouth, we should communicate and joyn together in the House & Worship of God, not forsaking the assembling of our selves together, as the manner of some is.

### The References.

Acts 20. 28. *Take heed therefore unto your selves, and to all the flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood.* 1 Joh. 1. 3. *That which we have seen and heard declare we unto you, that ye also may have fellowship one with the*

another. And truly our Fellowship is with the Father, and with his Son, Jesus Christ.

## Section X.

Of the Second Christian Priviledge, and that which properly respects the Soul.

### The forgiveness of Sins.

i e There is no Condemnation to them that are in Christ Jesus. But through his satisfaction, and Faith in him, they are justified and acquitted from the imputation of all their sins; and consequently from their punishment, in the forgiveness of them.

Q 1 What is the tenth particular in this part of your Catechism? A The tenth particular is The Forgiveness of sins.

Q 2 What is sin? Is it the breach of Gods Law? Yes, 1 John

3. 4. Sin is the transgression of the Law. Q 3 What is the just reward and punishment that is due for sin? Is it temporal and eternal misery? Yes, Romans 6. 23. The wages of Sin is death.

Q 4 What do you mean by the forgiveness of Sin? Is it not a discharge from the punishment that is due unto it? Yes, Romans 4. 8. Blessed is the man to whom the Lord imputeth no sin.

Q 5 Doth only God forgive sin? Yes, Isaiah 43. 25. I, even I am he, that blotte out thy transgressions. Q 6 Upon whose account, or for whose sake doth God forgive sin? Is it only for Christs sake? Yes, Eph. 1. 7 In whom we have redemption through his blood, the forgiveness of sin.

Q 7 Is this forgiveness of sin the effect of Justification? Yes, Romans 5. 1 Being justified by Faith, we have peace with God through our Lord Jesus Christ.

Q 8 What is Justification? A Justification is a gracious act of God, whereby a man is accounted righteous, by the righteousness of Jesus Christ imputed unto him, and accepted for him, through his Faith.

Q 9 But more particularly and distinctly? Is God the cause of our Justification? Yes, Romans 8. 33. It is God that justifieth

Q 10 Is it his free and gracious act? Yes, Romans 3. 24. Being justified freely by his grace.

And Titus 3. 5 Not by works of righteousness which we have done.

Q 11 Are we justified without a Righteousness? No, Prov. 17. 5 Is it an abomination to the Lord, to justify the wicked.

Q 12 By what righteousness are we justified? Is it by our own



righteousness? No, Rom. 3 20 By the deeds of the Law shall no flesh be justified. Q 13 Or are we justified by Christ's Righteousness? Yes, Romans 4 6 Blessed is the man to whom the Lord imputeth righteousness without works. Q 14 Wherein doth the righteousness or satisfaction of Christ consist? Doth it not consist,

1. In his Death and Sufferings, or his passive Obedience for us? Yes, Ephesians 4 7 In whom we have redemption, thro' his blood.

2. In what he did, or in his Active Obedience for us? Yes, For as by one man's disobedience, many were made sinners, so by the Obedience of one, shall many be made righteous, Romans 5 17 Q 15 Is the Righteousness of Christ our Saviour, being mystically one with us, imputed unto us, and accepted of God as ours? Yes, 1 Cor 1 30 He is made of God unto us, Wisdom and Righteousness. Q 16 What is the ground and basis of the imputation of Christ's Righteousness? Is it his Vicegerency, as he was Surety for us? Yes, Hebrews 7 22 He was made a Surety of a better testament. Q 17 What is the means or instrument, whereby we receive, and are made partakers of this Righteousness of Christ? Do we receive it by Faith? Yes, Romans 3 22 The Righteousness of God which is by the Faith of Jesus Christ. Q 18 What is the nature of this Faith? Is it to be so persuaded that Jesus is the Christ; that is, the great Prophet, Priest, and King of Gods People, as thankfully to accept of him, and receive him, as such? Yes, John 6 69 We believe & are sure, that thou art that Christ, the Son of the Living God. And chap. 1 12 As many as received him, to them gave he power that they should become the sons of God; even to them that believe on his name. Q 19 What time doth God allow us for the obtaining of our forgiveness? Is it limited to this life? Yes, Ecclesiastes 9 10 Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

### The Inferences.

And now how thankful should we be to God, that there is forgiveness with him! it being the greatest blessedness that we are capable of. Psal. 32. 1. *Blessed is he whose transgression is forgiven, and whose Sin is covered.* And how gladly should we comply with the condition of this blessedness! which is nothing else but our practical belief in Christ. Acts 16. 31. *Believe in the Lord Jesus, and thou shalt be saved.*

## The References.

2 Cor. 5. 19, 20. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, &c. Psal. 103. 11, 12. Acts 2. 38.

## Section XI.

Of the third Christian Priviledge, and that which properly respects the Body.

## The Resurrection of the Body.

I likewise assent to this, as a most infallible truth; that though it is appointed for all men once to die yet the bodies of the Saints, and of all other persons shall be raised up again at the last day, and shall be every one united to his proper & respective Soul, to be disposed of to their everlasting States

Q 1 Must good men die, tho' their Sins be forgiven them? Yes, *Hebrews* 9 27 It is appointed for all men once to die: Q 2 What is death? Is it not a dissolution or separation of Soul and Body? Yes, *Ecclesiastes* 12 7 When the body shall return to the earth as it was, and the spirit unto God who gave it: Q 3 Is there then besides the body, another essential part of man, called the Soul and Spirit? Yes, *Genesis* 2 7 God breathed into his nostrils the breath of life, and man became a living soul. Q 4 What do you conceive the Soul of man to be? Is it a spiritual & thinking Substance? Yes, *Job* 32 8 There is a spirit in man, and the inspiration of the Almighty giveth him understanding. Q 5 Is life and immortality essential to mans Soul? Yes, *Genesis* 2 7 God is the living God; and the Soul is made in his Image, *Jer.* 10 10 Q 6 What becomes of this living Soul, when it departs from this earthly Body? Is it not then disposed of, to either Happiness or Misery? Yes, For to this end, it returns to God who gave it. Q 7 What becomes of this earthly Body, when the Soul is departed from it? Does it return to its original, viz. the dust from whence it was? Yes, *Psalms* 104 29 Thou takest away their breath, they die, and return to their dust.

dust. Q 8 Is this temporal Death of Body, a punishment for mans Transgression? Yes, *Genesis 3. 19* Dust thou art, and to dust thou shalt return. Q 9 Is there any release or discharge from this punishment? Yes, For Christ saith, *He that believeth in me, though he were dead, yet shall he live, John 11. 25.* Q 10 Will there be a Resurrection both of the Just and Unjust? Yes, *John 5. 28.* All that are in their graves shall hear Christ's voice and shall come forth. Q 11 Will there be a vast difference betwixt the Righteous and the Wicked, in their estate & Condition, at the general Resurrection? Yes, For then some shall awake to everlasting life, and some to shame and everlasting contempt. *Daniel 12. 2.*

### The Inferences.

This then should teach us how we ought to employ our Bodies, together with our Souls in this probationary state on Earth; even in glorifying & serving God, with all the powers of both, as his. For, as here they act together, so hereafter they will be justified or condemned both together.

### The References.

*Isa 25. 8. He will swallow up death in Victory. Ch. 26. 19. Thy dead men shall live together with my dead body, shall they arise. Awake and Sing ye that dwell in the dust, for thy dew shall be as the dew of herbs, and the earth shall cast out the dead Acts 14. 15. Ch. 26. 8. Joh. 6. 54.*

## Section XII.

Of the fourth Christian Priviledge, viz. the final & perfect happiness both of Body and Soul together.

### The Life Everlasting.

I finally believe also, that after the Resurrection, the Righteous shall enjoy in Heaven an everlasting Rest & Happiness,



piness, which in the Holy Scripture is called Everlasting Life. And on the contrary, the Wicked shall live for ever, in everlasting Misery. And in token of my firm assent to all these Articles or Points of my Belief, I say, *Amen*, This is so. Q 1 Is there then a life hereafter, of either Rewards or Punishments? *Tes*, For God will render to every man according to his works. *Romans 2. 6.* Q 2 Shall the Wicked be doom'd hereafter to perpetual and perfect misery? *Tes*, *Mat. 25. ult.* These shall go away into everlasting punishment. Q 3 And shall the Righteous live hereafter in perpetual and perfect Happiness? *Tes*, The Righteous shall go into Life Eternal. *ibid.*

### The Inferences.

There is therefore no comparison betwixt the life that now is, and that which is to come. The one is mixt and imperfect in both the good and evil of it; The other perfectly good or evil; the one but transient and temporal, the other permanent and eternal. And in all our actions we should govern our selves by an Eternal Interest. For he only is happy that is everlastingly happy, and he only is miserable that is everlastingly miserable. And he only is truly wise that shall improve this present life, to his everlasting blessedness.

### The References.

*Mat. 16. 26.* For what is a man profited if he shall gain the whole world, and lose his own Soul, or what shall a man give in exchange for his Soul. *v. 27.* For the son of man shall come in the glory of his Father with his Angels, and then he shall reward every man according to his works. *Rom. 2. 7, 8.* & *Rom. 6. 23.*

### Part the Third.

#### Of the Christian Obedience.

**Q. We have seen the first and second**

second part of our Catechism.  
Now what and where is the  
third part thereof.

A. The third is an Explication of our  
Obedience, as moral. And this is compre-  
hended in the moral Law, Expounded; or  
in the 7th. 8th. 9th. 10th. & 11th Questions  
and Answers.

Q. 7. You said your God Fa-  
thers and God Mothers did  
promise for you, that you  
should keep Gods Command-  
ments; tell me how many  
there be.

A. Ten.

Q. 8. Which be they?

A. The same which God spake in the  
20th. of *Exodus*.

Saying, *I am the Lord thy God, which brought  
thee out of the Land of Egypt, out of the  
house of Bondage.*

I. Thou shalt have no other  
God but me.

II. Thou shalt not make to  
thy self any graven Image, nor  
the

the likeness of any thing that is in the heaven above, or in the Earth beneath, or in the water under the Earth; thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, visiting the iniquities of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shewing mercy unto thousands of them that love me, & keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day: Six days shalt thou labour and do all that thou hast to do: But the



the Seventh-day is the Sabbath of the Lord thy God : In it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant ; thy cattle, nor the stranger that is within thy gates ; for in Six days, the Lord made Heaven and Earth, the Sea, and all that in them is ; and rested the Seventh day ; wherefore the Lord blessed the Sabbath-day and hath wed it.

V. Honour thy Father & thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

**IX.** Thou shalt not bear false witness against thy neighbour.

**X.** Thou shalt not covet thy Neighbours house, Thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

**Q. 9.** What dost thou chiefly learn by these Commandments?

**A.** I learn two things; my duty towards God, and my duty towards my neighbour.

**Q. 10.** What is thy duty towards God?

**A.** My duty towards God is to Believe in him, to fear him, to love him, with all my heart, with all my Soul, with all my Mind, and with all my Strength, to worship him, to give him thanks, to put my whole trust and confidence in him, to honour his holy Name, & his Word, & to serve him truly all the days of my life.

**Q. 11.** What is thy duty towards thy neighbour?

**A.** My duty towards my neighbour is to love him as my self, and to do to all men,

as I would that they should do unto me ; to love, honour and succour my Father and Mother, to honour and obey the King, & all that are in authority under him ; to submit my self to all my Teachers, Spiritual Pastors and Masters, to order my self lowly and reverently to all my betters, to hurt no body by word or deed, to be true and just in all my dealings, to keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering ; not to covet or desire other mens goods, but to learn and labour truly to get my own living, and to do my duty in that state of life, unto which it shall please God to call me.

Ca These Commandments are divided by God himself into Two Tables, respecting God and man. And our Saviour hath sum'd them up into two comprehensive precepts ; *Thou shalt love the Lord thy God, with all thy heart and Soul and might ; And thou shalt love thy Neighbour as thy self.*

The first of these two is the sum of the first Table, or the four first Commandments, and is the true meaning of the first Commandment in the Decalogue ; put first, because it is the principle of all Obedience and good works.

The Second is the sum and principle of all the Second Table-duties ; put last, as being instead of all unnamed Instances. And that all these Commandments may be the better understood, the 3 following rules are necessary to be observed.

1. The Negative implies the Affirmative, and the Affirmative the Negative. Thus that which forbids us to have any other God, requires us to serve the true



God. As, 1. Sam. 7. 3, 4. Put away the strange Gods, and serve the Lord only. And that which requies us to keep holy the Sabbath-day, forbids us to prophane it, Nehe. 13. 17. What evil thing is this you do, and profane the Sabbath.

2. The Law is Spiritual, Rom. 7. 14. It binds the heart and affections, as well as the outward actions, Mat. 5. 21, 22, 27, 28.

3. 'Tis comprehensive of all our moral Sins and duties ; together with the occasions, causes, means and kinds thereof. The Law and the Prophets are all reduced to the Ten Commandments, & these to the first & last. 1 Joh. 1. 17. Mat. 22. 37, 38, 39, 40. And so, as it hath been said, they contain an Explication of our Obedience, as moral. But what are the chief particulars of this part of your Catechism ? A. It consists of, and is divided into Ten Heads, according to the order and subject matters of the Decalogue. And they are, 1. The Object of Worship. 2. Its means or matters. 3. Its manner. 4. Its special Time. 5. Relative and mutual duties, betwixt man and man. 6. Humanity. 7. Chastity. 8. Justice. 9. Veracity. 10. A right charitable & contented frame of Spirit, as in the following Sections,

## Section I.

Of internal worship, and the right Object of it.

**Thou shalt have no other Gods but me.**

The meaning is, that we should glorifie the true God, as God & our God, with all the Capacities & Powers that he hath given us, & that we give not to any other that which properly belongs to him : especially the Supreme Fear, love & trust of our souls. Q. 1. What part of our Catechism are we now in pursuit of.

N. B. These two first Questions that this Section begins with, may be as useful in the rest. But having mention'd them in some already, I shall not repeat them, but suppose them in those that follow.

ance of? *A.* Of the Third part, the Explication of Obedience.

\* Q 2 What is the first particular of this part of your Catechism? *A.* The first particular is of the Object of Worship: *Thou shalt have no other Gods but me.* Q 3. Is it not then the scope and intention of this Commandment, to the w us whom we ought to Worship, even the true and only God? *Yes, Joh.*

\* 22. We must know what we worship. Q 4 What are the special sins that are forbidden in this Commandment?

*A.* They are these three. viz. 1. The sin of Atheism, in denying there is a God. 2. Polytheism, in owning more than one God. 3. Prophaneness, in contemning or neglecting God.

Q 5 How do you prove from Scripture, that all these sins are forbidden in this Commandment. And first, Is Atheism forbidden here? *Yes, Psalm 14. 1. The fool hath said in his heart, there is no God.*

Is Polytheism forbidden here? *Yes, Psalm 44. 10. If we have forgotten the name of our God, or lifted up our hands to any strange God, shall not God search it out?*

And is Prophaneness forbidden here? *Yes, Psalm 10. 4 The Wicked through the pride of his countenance will not seek after God.*

And *Titus 1. 16. They profess that they know God, but in works they deny him.* Q 6 It appears by your Cited Texts, that all the sins aforesaid are forbidden in the Holy Scriptures. But how may it be known that they are forbidden in this Commandment; they not being named, or particularly express'd therein? Do the Commandments contain in them, not only the things expressed, with their sins or duties, but also all that are akin thereto, or any way Related; to them? *Yes, As we have seen before in the third fore-mention'd Rule, viz. that Gods Commandment is exceeding broad and comprehensive. Psalm 119. 96.*

Q 7 What are the special Duties that are required in this Commandment?

*A.* They are the Opposites or Contraries, to the three fore-mention'd Vices. And more expressly, they are these three, viz.

1. Against Atheism, to know that there is a God; 2. Against Polytheism, to own the one true God alone, 3. Against Prophaneness, to Serve and Worship him, as God.

Q 8 How do you prove from Scripture, that all these Duties are here required in this Commandment? Doth it not appear in general, by the prohibition of their Contraries? *Yes, For according to our first Rule, the Negative implies the Affirmative, and the Affirmative the Negative.*

Q 9 But more particularly and distinctly, are you not here required,

1. To know God? *Yes, 1 Chron. 28. 9. And thou Solomon my Son, know thou the God of thy Fathers.*

2. To acknowledge him to be the only true God? *Yes, 1 Kings 18. 15. The Lord he is God; The Lord he is God.*

3. To Worship him as God? *Yes, Mat. 4. 10. Thou shalt worship the Lord thy God.*

*Ca.*

Q. Here, Wherein, or in what Acts must we worship the true God? Must we fear him above all? *Exod. 13.* Fear God, and keep his Commandments. - Must we love him above all? *Deut. 28. 37.* Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, &c. Must we believe and trust in him? Yes, *Prov. 3. 5* Trust in the Lord with all thy might, &c. And must we obey him above all others? Yes, *Acts 5. 29* We ought to obey God rather than man. Q. 10. What may we observe from this expression [before me] May we not learn from hence that God who seeth all things, taketh notice of, and is much displeased with the sin of having other Gods. Yes, *Psal. 44. 20, 21* If we have forgotten the name of our God, or stretched out our hands to any strange God, shall not God find it out? For he knoweth the very secrets of our hearts. Q. 11. And are not they guilty of this inward or heart idolatry, who set their affections on any Worldly Objects? Yes, *Ezek. 14. 4* These men have set up their Idols in their hearts.

### The Inferences.

Hence we learn, that this first and great Commandment is the fountain of all the rest. And that it contains the sum of both our happiness and duty. For they both consist in having God for our God; even in knowing, loving, and obeying him, as we ought to do. And that therefore the holy Scriptures of both the Old and New Testament, whereby we are directed to these felicitating acts and duties, are an inestimable treasure.

### The References.

*Psal. 81. 9.* There shall no strange God be in thee; neither shalt thou worship any strange God. *1 Cor. 8. 4. 5. 6.* *1 Tim. 2. 18.*

## Section II.

Concerning the means and matters, even the Ordinances, of Gods worship.

**Thou**



# Thou shalt not make to thyself any graven Image, &c.

The meaning is, that we must worship the true God, according to his own prescription; & in such a way, and in the use of such means, as he himself hath instituted and appointed for his Worship; particularly in his Holy Word, Prayer and Sacraments; and not by graven Images, or any means of mans Invention. And all this, because he is our Sovereign Lord and Owner, and hath a holy jealousie and zeal for his own Worship, punishing Idolaters, and their Posterity, as those that hate him; and shewing mercy to his true Worshipers, as those that love him, and that, to many Generations.

Q 1 What is the special scope and intention of this Commandment? Is it not to shew us, wherein we must worship God? Yes, *Lev. 18. 30.* Ye shall keep mine Ordinances.  
 Q 2 What are the special sins that are forbidden in this Commandment? A They are these two, viz. 1. The Omission, or neglect of External Worship. 2. The use of Images, or any other device of men, as any matter, or part thereof.  
 Q 3 How do you prove from Scripture, that these said particulars, are transgressions of this Commandment? And first, For the Omission or neglect of External Worship; Is this forbidden here? Yes, *Isai. 43. 23.* Thou hast not brought me the small Cattel of thy Burnt Offerings, neither hast thou honoured me with thy Sacrifices, &c. - And for the Worship of God by Images, or any other device of men, is this also here forbidden? Yes, *Matthew 15. 9.* In vain do they worship me, teaching for Doctrines the Commandments of men.  
 Q 4 What are the special duties that God requireth in this Commandment? A They are these two, viz. 1. To express our inward, by some external Worship. 2. To do this according to Gods appointment.  
 Q 5 How do you prove from Scripture, that these said Duties are required in this Commandment; And first, that with your inward, you must offer up to God some External Worship? A *1 Chron. 10. 29.* Give unto the Lord the Glory due unto his name: bring an offering, & come before him: Worship the Lord in the beauty of holiness, &c. - And must this your inward Worship be according to Gods Appointment? Yes, *Deut. 12. 32.* Whatsoever I command you, observe and do it; thou shalt not add thereto, nor diminish from it.  
 Q 6 What are the grounds and reasons for our keeping of this Commandment? Are they not these three, viz.

1 The

1 The Sovereignty and Dominion of God over us, *Yes,*  
For he is the Lord.

2 His Interest in us, and Relation to us? *Yes,* For he is  
our God.

3 His holy jealousy, and zeal for his own Worship? *Yes,*  
For he hath said, I the Lord thy God, am a jealous God.

### The Inferences.

Hence we learn, that as the only true God is the Object  
of our worship, so his own holy Ordinances, particularly  
his Word, Prayer and Sacraments, are the only means  
& matters wherein we ought to worship him. God is a  
Spirit; and he will be worshipped, in Spirit, and in  
Truth. In Spirit, *i. e.* inwardly, according to his own  
Perfections. And in Truth, *i. e.* outwardly, according  
to his own prescription.

### The References:

Deut. 4. 15. *Take you therefore good heed unto your selves  
( for ye saw no similitude in the day that the Lord spake to you  
out of Horeb, out of the midst of the fire. ) lest you corrupt  
your selves, and make you a graven image, the similitude of any  
figure, the likeness of male or female. Isa. 40. 18. To whom  
will ye liken God, or what likeness will ye compare unto him.  
Acts 17. 29. Rom. 1 23. 25, 26.*

## Section III.

Of the manner of Gods worship.

**Thou shalt not take the  
Name, &c.**

The meaning is, Thou shalt not prophane, or abuse the  
name of God, *i. e.* all that he is known by, as his Attributes,  
Names, and Titles, Word, Ordinances, and Works; but  
consider-

considering the vast difference betwixt these and common things, thou shalt use them accordingly, with a suitable respect and reverence, and not in a vain or common manner. For they who thus profane it, shall not escape unpunished.

Q 1 What is the special scope and intention of this Commandment? Is it to seek and worship God after the due Order, &c in such a manner as is suitable to his Holy Majesty? Yes, *Psalm 2. 11* We must serve the Lord with fear.

Q 2 What are the special sins that God forbidderh in this Commandment? A They are these four, viz.

1 The profanation of the Names, Titles, and Attributes of God.

2 The profanation and abuse of his Ordinances.

3 The profanation and abuse of his Word.

4 The profanation and abuse of his Works.

Q 3 How do you prove from Scripture that all these named Instances are forbidden in this Commandment? And particularly that this forbids you, first, the profanation of the Names, Titles, and Attributes of God? A *Mal 2. 2* If thou wilt not lay to heart to give glory to my Name, saith the Lord of Hosts, I will even send a curse upon you, & will curse your blessings. Ca. Here, Concerning this named Instance; Wherein, or by what acts, are the Holy Names, Titles and Attributes of God profaned? Is it by speaking of them in an irreverent and careless manner? As when people in their common Talk, say, O God, or, O Lord; without any serious thought or sense of God in their hearts? Yes, *Deut. 28. 38* Thou shalt fear this glorious and fearful Name [the Lord thy God].-- And is not this done by blasphemy, or speaking evil against God? Yes, *2 Kings 16. 22*. Whom hast thou blasphemed? And against whom hast thou lift up thine eyes on high? even against the Holy One of Israel.-- And by rash and vain Swearing? Yes, *James 5. 12*. Above all, my brethren, Swear not.-- And in a more especial manner by Perjury, or false Swearing? Yes, *Lev. 19. 12*. Ye shall not swear by my Name falsely.

Your second named Instance is the Profanation of Gods Ordinances. Is this forbidden in this Commandment? Yes, *Lev. 22. 2*. That ye profane not my holy Name in these things which ye hallow unto me. Q Wherein, and by what acts are the Ordinances of God profaned? Is not this done, when men carry themselves irreverently, and undecently at Gods Worship? Yes, *Eccles. 5. 1*. Keep thy foot when thou goest into the House of God.-- And when they offer up to God a dead and heartless Worship? Yes, *Mat 15. 8* This people draweth nigh unto me with their mouths, and honour me with their lips; but their heart is far from me.-- And when

in



(49)  
in words they profess Christ, but in their deeds deny him.  
Yes, For the Name of God is blasphemed through them that  
do so, Romans 2:24

Q Your third named Instance, is the Prophanation of Gods  
Word. Is this also forbidden here? Yes, And that whether,  
it be by perverting it to false Doctrine, or by jesting with it,  
Or by using it to Charms. Q Is it a sin, and transgression  
of this Commandment, to wrest the Word of God, from its  
true, to a false construction? Yes, Peter 2:3, 16 In which are  
things hard to be understood, which they that are unlearned,  
and unstable, wrest, as they do also the other Scriptures, to  
their own destruction. - Is it a sin of this nature to use the  
Word of God in jest? Yes, Isaiah 28:22, Be ye not mockers.  
Or to use it to charms? Yes, As those Exorcists, which said,  
I adjure you by Jesus, whom Paul preacheth. Acts 19:13

Your third named Instance, was the Prophanation of Gods  
Works. And this is done, (1) By Sensuality and Intem-  
perance in Meat and Drinks: (2) By unthankfulness for  
mercies in Prosperity: (3) By incorrigibleness and impa-  
tience in adversity. And lastly, by disregarding and for-  
getting the Works of God. How do you prove from Scrip-  
ture, that in all these respects, this sin is forbidden here? A  
From Romans 13:13, 14. Hos. 13:6. Jer. 2:13.

Q 4 What are the special duties that God requireth in  
this Commandment?

A. They are these four, viz.

1. The holy and reverend use of his Attributes, Names,  
and Titles.
2. The holy and reverent use of his Ordinances.
3. The holy and reverent use of his Word.
4. The holy and reverent use of his Works.

Q 5 How do you prove in general, that all these duties are  
here required in this Commandment? Doth not this appear  
from the prohibition of their Contraries? Yes, For whatsoe-  
ver the Law forbids, it commands the contrary. As 1 Kings  
19:22. &c. But more particularly, and distinctly: How do  
you prove from Scripture, that in this Commandment, God  
requires the holy use of his Attributes, Names, & Titles, as by  
thinking, and speaking of them with fear, love, &c. A. Psalm  
29:2 Give unto the Lord, the Glory due unto his Name.  
Rev. 11:3, 4. Lord God Almighty, Thou King of Saints;  
Who shall not fear thee, O Lord, and glorify thy Name?  
- How do you prove from Scripture, That God requireth the  
holy and reverent use of his Ordinances? A. Eccl. 5:1 Keep  
thy foot when thou goest to the house of God. - And of his  
Word? A. Psalm 138:1, 2. - And of his Works? A. Job 36:24:  
G Q 6

**Q 6** Shall those who are guilty of transgressing this Commandment, escape Gods righteous Judgment? *No, Gal. 6. 7. Be not deceived, God is not mocked.*

### The Inferences.

Knowing therefore this terror of the Lord, let it effectually prevaile upon us to fear and glorifie his Name: For it is great and holy. Angels revere it, and Devils are able at it. And should we toss & throw it, without fear and reverence? God forbid. O fear the Lord, and depart from this iniquity.

### The References.

*Lev. 19. 12. Thou shalt not swear by my Name falsely, neither shalt thou profane the Name of thy God. I am the Lord.*  
*Psal. 15. 4. Psal. 24. 4. Matt. 9. 33, 34, 37.*

## Section IV.

**Of the special Time of Gods worship.**

**Remember that thou keep holy &c.**

The meaning is, Thou shalt sanctifie and set apart from common, to holy uses, all such set times as God hath appointed in his Word, expressly every seventh day after six days of labour, for the Religious Commemoration of his great and wonderful Works, especially those of Creation and Redemption.

**Q 1** What is the special scope and design of this Commandment? Is it not to direct us to the special time of Gods Worship? Yes, *Lev. 19. 30. Thou shalt keep my Sabbaths.*

**Q 2** Is there then an appointed time for the solemn Worship of God? Yes, To every thing there is a season, and a time to every purpose under Heaven. *Ecc. 3. 1. 2. 3* Is there one

( 51 )

one day in seven appointed for this purpose? Yes, *Exod. 20. 10* The seventh day is the Sabbath of the Lord thy God  
Q 4 Was this Sabbath the seventh day from the Creation, at the first? Yes, *Genesis 2. 23*. God blessed the seventh day, and sanctified it, because in it, God had rested from all his Works which God created & made. Q 5 And can you prove from Scripture, that the Sabbath is now reckoned from the Resurrection of our Saviour, and that the first day of the Week, being the seventh day from thence, is to be observed as the day of the Christian Sabbath? Yes, *Acts 20. 7*. Upon the first day of the Week, when the Disciples came together to eat bread, Paul preached to them. *Rev. 2. 20* I was in the spirit on the Lords Day.

Q 6 What are the special duties that God requireth in this Commandment, for the due observance, and Sanctification of his Sabbath.

A They are these three, viz. 1. To prepare for it. 2 To rest in it, from Worldly Works and Recreations. 3 And to Employ it wholly in religious and good Works.

Q 7 How do you prove from Scripture, that all these Duties are required in this Commandment? Particularly, are you required, first, to be prepared for the Sabbath beforehand? Yes, *Luke 23. 34* It was the preparation, and the Sabbath drew on.--Secondly, and when it comes, to rest from Worldly Works and Pleasures? Yes, *Jer. 17. 24*. Ye shall hallow the Sabbath Day, to do no works therein. And *Isa 58. 14* Not finding thine own pleasure.--Thirdly, And to employ the day in religious and good works? Yes, For it is a Rest of a Holy Sabbath unto the Lord. *Exodus 16. 23*.

Q 8 What are the special Sins that are forbidden in this Commandment?

A They are these three, viz. 1. The Omission of all those Duties that are here required of us. 2 Worldly and Servile Labour. 3. And more especially all such things as are unlawful in themselves.

Q 9 How do you prove in general, that all these sins are forbidden in this Commandment?

A It appears by this Rule viz. where any thing is commanded, the contrary is forbidden.

Q 10 But more particularly and distinctly, Are you then here forbidden. (1) The Omission of all the Duties that are here enjoined? Yes, *Matthew 3. 10* Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. (2) Worldly and Servile Labour? Yes, *Neh. 13. 15*. What evil thing is it that you do, and profane the Sabbath Day? (3) And more especially, all such evil practices as are unlawful at other times? Yes, *Ezek. 23. 38*. You have defiled my Sanctuary the same day, and have profaned my Sabbaths.



Q. 11 Must the whole Sabbath Day be religiously Observ'd and Sanctified? Yes, Psalm 92. 2. To shew forth thy loving kindness in the morning, and thy faithfulness in the night.

And must we reckon the beginning of it, from the morning of the first day? Yes, For when the Jewish Sabbath ended, Matthew 28. 1 In the end of the Sabbath, as it began to dawn, towards the first day of the Week, &c.

Q. 12 What are the reasons annexed to this Commandment for which we ought to keep it? Are they not, (1) Gods allowing us six days in seven, for our own Employment? Yes, Exodus 20. 9 Six days thou shalt labour and do all thy work. (2) His special Property and Interest in the Seventh Day? Yes, Exodus 20. 18. The seventh day is the Sabbath of the Lord thy God. (3) His own Example? Yes, He rested the Seventh day. (4) His blessing the Sabbath day? Yes, Exodus 20. 11 The Lord blessed the Sabbath Day, and hallowed it.

### The Inferences.

This should teach us then to imploy our Christian Sabbath, in the publick and private Exercises of Gods service and worship. This is to begin the work of Heaven here on Earth. And what is thus begun in Grace, will be consummated in Glory.

### The References.

Gen. 2. 2. God blessed the Seventh day and sanctified it, because that in it he had rested from all his works, which God created and made. Deut. 5. 15. Remember thou wast a servant in the Land of Egypt; therefore the Lord thy God commanded thee to keep the Sabbath day holy. Mat. 12. 8. Mark 2. 7.

## Section V.

Of the Relative and Mutual duties betwixt man and man.

Honour thy Father and thy Mother, &c.

The meaning is, To thy natural Parents, and all others related to thee, whether they be Superiours, Equals, or Inferiours, thou shalt preserve that honour, and perform such duties to them, as their several places, and Relations require of thee, And in doing this, thou shalt be prosperous & happy.

Q 1 What is then the special scope and intention of this Commandment? Is it not to teach us how we ought to behave our selves, one towards another, in our Relations and Places? Yes. *Matthew 23. 8.* For all ye are brethren.

Q 2 What are the special duties that God requireth in this Commandment? A. They are these three, viz.

1. The duty of Inferiours to their respective Superiours.

2. The duty of Superiours to their respective Inferiours.

3. The duty of Equals to one another.

Q 3 You have expressed the Names; shew me also the nature of these Relation-Duties. And first, What is the special duty of Inferiours to their Superiours; as of Children towards their Parents, and of Servants towards their Masters? Is it not to honour them: i. e. fear, love, and obey them? Yes, *Lev. 19. 3* Ye shall fear every man his Mother, and his Father. *Ephesians 6. 5.*

Secondly, What is the duty of Superiours to their Inferiours? As of Parents to their Children, and Masters to their Servants? Is it not to Sustain them, Instruct and Govern them with Equity? Yes, *Genesis 18. 19* God saith of Abraham, I know that he will command his Children, to keep the way of the Lord, *Ephesians 6. 9* Ye Masters, do the same things unto them, knowing that your Master also is in heaven.

Thirdly, What is the duty of Equals towards their Equals? Are they not required to be kindly affected and respectful to one another? Yes, *Romans 12. 10* Be ye kindly affectioned one towards another, with brotherly love, in honour, preferring one another.

Q 4 What are the special sins that are forbidden in this Commandment? Are they not the three Vices of Superiours, Equals and Inferiours, in omitting or doing contrary to three duties aforesaid? Yes, For where a duty is enjoyn'd in the Scripture, there the contrary is forbidden.

Q 5 What promise is here annexed to such as keep this Commandment?

A It is here promised, That it shall be well with them, and that they shall live long upon the Earth, *Ephesians 6. 3.*

### The Inferences.

Therefore let us endeavour to render to all their due in their Relations & Places, as we would that others should do

to us, in ours. For Christ hath told us, with what judgment ye judge, ye shall be judged, and what measure ye mete, the same shall be measured to you again.

### The References.

Mal. 1. 6. *A Son honoureth his Father.* Prov. 10. 11  
Eph. 6. 4. 1 Pet. 2. 13, 14, 15.

## Section VI.

### Of Humanity.

## Thou shalt do no Murder.

2. Thou shalt not do any thing in heart, word or action, that shall be any way injurious to thy own or thy neighbours life, either temporal or spiritual. but on the contrary, thou shalt endeavour to preserve them.

Q 1 What is the special scope and design of this Commandment? Is it not to teach us, what regard we ought to have for the life of man on Earth? Yes, That men might not be like the Fishes of the Sea, (devouring one another) Hab. 1. 14.

Q 2 What are the special sins that God forbiddeth in this Commandment? A They are these two, viz.

1 To take away, or injure our own lives.

2 To take away or injure the lives of others.

Q 3 How do you prove from Scripture, that these sins and vices are forbidden in this Commandment? Particularly, that you are here forbidden, first, to take away, or injure your own life? A. Acts 16. 28 Paul cried with a loud voice, do thy self no harm.

2dly, To take away, or injure the life of others? A. Gen. 9. 6. Whoso sheddeth mans blood, by him shall mans blood be shed.

Q 4 What are the special Duties that God requireth in this Commandment? A They are these two, viz.

1 To endeavour the Preservation of our own lives.

2. To endeavour also the preservation of our Neighbours life.

Q 5 How do you prove from Scripture, that both these duties



ties are required in this Commandment? particularly, that we are here required,

1 To endeavour the preservation of our own lives? *A* Eph. 5 29 No man ever yet hated his own flesh, but nourisheth it, and cherisheth it.

2 To endeavour also the Preservation of our Neighbours life? *A* Psalm 82. 3, 4. Defend the poor and fatherless; Deliver the poor and needy.

3 Doth not this Command respect, not only the outward action, but also the inward passion and affection of the soul? *Yes*, 1 Peter 3. 8. Love as brethren. 1 John 3 15. Whoso hateth his brother, is a Murderer.

### The Inferences.

Therefore let us learn from hence, to have a due regard for our own and others lives. And as this short life on Earth, is the only time we have, wherein to prepare our selves for the endless life that follows it, so let us be diligent to imploy it to this end; that having finished our work, when we have finished our course on Earth, we may enjoy a better and more enduring life hereafter.

### The References.

Gen. 4. 10. *The voice of thy brothers blood crieth to me from the ground.* Gen. 9. 6. Numb. 35. 31, 32, 33.

## Section VII.

### Of Chastity.

**Thou shalt not commit adultery.**

The meaning is, Thou shalt not defile thy own, nor thy Neighbours Marriage Bed, neither shalt thou be defiled in thy body or mind, by any inward lusts, or outward acts of impurity: but shalt be chaste and modest in thy heart, speech and actions

**Q 1** What is the special scope and design of this Commandment? Is it not to teach us to live in Chastity and Modesty? *Yes*, For this is the Will of God, even your sanctification, *1 Thes. 4. 3.*

**Q 2** What are the special sins that are forbidden in this Commandment? *A* They are these three.

(1) All unchaste thoughts, desires and inclinations.

(2) All unchast speech.

(3) All unchast Behaviour.

**Q 3** How do you prove from Scripture, that in this Commandment God forbids us these sins? Particularly that he here forbids us. (1) All unchast desires and inclinations of the heart? *A* Matthew 5. 28. Whosoever looketh on a Woman to lust after her, hath committed adultery with her in his heart. (2) All unchast speech? *A* Eph. 5. 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: (3) All unchast behaviour? *A* Ephesians 5. 3 But fornication and all uncleanness, let it not be once named among you.

**Q 4** What are the special duties that God requireth in this Commandment? *A* They are these three, viz. 1. To be chaste and modest in our hearts and affections, *Matthew 5. 8* (2) In our speech, *Colossians 4. 6.* (3) In our behaviour, *1 Peter 3. 2.*

**Q 5** Must we not shun the means of the sins that are here forbidden us; such as idleness, gluttony, wantonness, & the like, according to the third fore-named Rule? *Yes*, This was the iniquity of Sodom: Pride, abundance of bread, and idleness, *Ezekiel 16. 49.*

**Q 6** And must we not use the means of the duties that are here required, such as diligence, temperance, prayer, watchfulness and the like? *Yes*, For where a duty is commanded, or a sin forbidden, there all of the same kind and every degree thereof, with the causes, means and occasions, are required or forbidden likewise, as was observed in the third Rule. *Matthew 3. 21, 22. Mat. 15. 4, 5, 6.*

### The Inferences.

This then should teach us to possess our vessels with sanctification & honour; not in the lust of concupiscence, even as the Gentiles which know not God. For God hath not called us to uncleanness, but to holiness; that as he who hath called us is holy, so we may be also holy in all manner of conversation.

The

## The References

**Heb 13. 4** Marriage is honourable to all men, and the bed undefiled, but whoremongers, and adulterers God will judge. **Hof. 11. 11.** Whoredom and Wine and New-wine take away the heart. **1. Pet. 4. 3, 4.**

## Section VIII.

## Of Justice.

## Thou shalt not steal.

**2.** Thou shalt not take away, or detain from any Person, either by force or Fraud, that which belongs unto him. But, as thou lawfully mayest, thou shalt procure and further the outward Estate and Wealth, of both thy self and others.

**Q 1** What is the special scope and design of this Commandment? Is it not to teach us equity in all our Dealings with men, about the things of this World? *Yes, For the Earth is the Lords, and the fulness thereof. Psalm 24. 1.*

**Q 2** What are the special sins that are forbidden in this Commandment? *A* They are these two. 1. To prejudice or wrong our selves in our outward Estate, or Goods. And 2. To prejudice or wrong another.

**Q 3** How do you prove from Scripture, that both these sins are forbidden in this Commandment? And first that it is here forbidden us, thus to prejudice or wrong our selves? *A* 1 Timothy 5. 8. If any provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an Infidel. - And Secondly, To injure or wrong another? *A* Proverbs 21: 6. The getting of treasures by a lying tongue, is a vanity tossed to and fro, of them that seek death.

**Q 4** What are the duties opposite to the two fore-named Vices, and are required in this Commandment? *A* They are these two, namely, to procure and further, (1) our own. (2) our Neighbours welfare, in their outward Estate and Goods.

**Q 5.** How do you prove from Scripture, that both these duties



required in this Commandment? Doth it not appear in general from the prohibition of their foresaid Contraries, according to the first of our three Rules, for the interpreting of the Decalogue? Yes, Where a sin is forbidden, the contrary is commanded. Ca. But more particularly and distinctly, do you prove that you are here required,

1 To procure and further your own outward Estate and Wealth. *As Romans 13. 17. Provide things honest in the sight of all men. And Proverbs 27. 25.*

2 To procure and further the outward Estate and Wealth of others. *Phil. 2. 4. Look not every man, on his own things, but every man also on the things of others.*

The Inferences.

Hence we learn, that Religion is no enemy to our temporal prosperity, but that it greatly befriends us in it: length of days is in her right hand, and in her left hand, riches and honour. It requires us to be diligent both in our worldly and Christian calling, that it may be well with us, both here and hereafter.

The References.

*Lev. 19. 11. Ye shall not steal nor deal falsely, neither lie one to another. Pro. 21. 3. To do justice and judgment is more acceptable to the Lord, then Sacrifice. Micha 6. 8. Luke 3. 13, 14. Eph. 4. 28.*

Section IX.

Of Veracity.

**Thou shalt not bear false witness, &c.**

1. Thou shalt not speak any thing that is injurious to any man; especially when thou art called to be a witness before the Magistrate, but shalt endeavour to preserve thy own, and thy

( 33 )  
thy Neighbours good Name and Credit, in the way of truth and charity.

Q 1 What is the special scope and design of this Commandment? Is it not to teach us, how we ought to speak of others? *Yes*. For a good name is better than precious ointment, *Ecclesiastes 7 1*

Q 2 What are the special sins that are forbidden in this Commandment? *A* They are these three; namely, all such words or speech, as are injurious or prejudicial,

1 To the Truth. 2 To our own good name. 3 To our Neighbours name.

Q 3 How do you prove from Scripture, that all these sins are forbidden in this Commandment? And, particularly, are you here forbidden, whatsoever is prejudicial,

1 To the Truth? *Yes*, *Romans 3 13* With their tongues they have used deceit.

2 To our own good name? *Yes*, *Job 27 5* God forbid, that I should justifie you: till I die, I will not remove my integrity from me.

3 To the good name and reputation of other persons? *Yes*, *Psalms 15. 3*, He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against him.

Q 4 What are the duties opposite to the three said sins and vices? *A* They are these three, namely,

1 To maintain and promote the truth betwixt man and man.

2 To maintain and promote our own good Name.

3 To maintain and promote the good name of others.

Q 5 How do you prove from Scripture, that all these duties are Required in this Commandment? Doth it not appear in general from the prohibition of their Contraries? *Yes*, For, according to our first Rule. Of contrary things there is a contrary account and reason. *Ca*. But more particularly and distinctly, prove that you are here Required,

1 To promote the truth betwixt man and man, especially in Witness, bearing: *A*. *Zech. 8. 16*. *Speak every man truth to his neighbour: execute the judgment of truth and peace in the gates.*

2 To maintain, and promote our own good name. *A* *1 Pet.*

*3 16* Having a good conscience, that whereas they speak evil of you, as evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

3 To maintain and promote our Neighbours good Name: *A* *3. Epist. John 12* *Demetrius* hath a good report of all men, and of the truth it self.

**The Inferences.**

Wherefore putting away lying, speak every man truth with his Neighbour; for we are Members one of another. And our Lord hath told us, that by our words we shall be justified, and by our words we shall be condemned.

**The References.**

*Psal. 58. 3. The wicked are estranged from the womb, they go astray, as soon as they are born, speaking lies. Psal. 62. 4 They delight in lies, they bless with the mouth, but curse inwardly. Col. 3. 9. John 3. 14, 16.*

**Section X.**

**Of a right charitable and contented frame of spirit.**

**Thou shalt not covet thy neighbours house, &c.**

The meaning is, Thou shalt not desire any thing (inordinately, and unlawfully) that is another mans. Thou shalt not envy his, nor repine at thy own condition, but shalt utterly dispossess thy soul of all such sinful selfishness, and shalt love thy neighbour as thy self.

Q 1 What is the special scope and design of this Commandment? Is it not to teach us a right affection to our neighbour? *Yes. viz. To love him as my self, Mat. 22. 39.*

Q 2 What are the special sins that are forbidden in this Commandment? *A They are these three, viz. 1. A displeasedness or discontent with our own condition. 2 All envying at the good of our Neighbour. 3 All covetous desires.*

Q 3 How do you prove from Scripture, that all these sins are forbidden in this Commandment? *Particularly that we are here forbidden,*

i. All



1 All discontentment and displeasedness with our own Estate? *A* 1 Cor 10 10 Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer.

2 All envying and repining at the good of others? *A* Gal. 5 26 Let us not be desirous of vain glory, provoking one another, envying one another.

3. Covetous desires after that which is another's? *A* Col. 3. 5. Mortifie your Members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry.

Q 4 What are the special duties that are Required in this Commandment? *A* They are these three, viz. 1. A full contentment with our own Condition. 2 A well pleasedness, or complacency in the good of others. 3 A right affection or Benevolence of mind towards them.

Q 5 How do you prove from Scripture, that all these duties are here required in this Commandment? Particularly that we are here Required,

1 A full contentment with our own Estate and condition? *A* Let your conversation be without covetousness, and be content with such things as ye have. Heb. 12. 5.

2 A well pleasedness, or complacency in the good of others? *A* Romans 12 15 Rejoyce with them that do rejoyce.

3 A right affection and benevolence towards thy Neighbour? *A* Romans 12 10 Be kindly affectioned one toward another, with brotherly love.

### The Inferences.

Wherefore in love to God, let us love our neighbour, as our selves, for this is the conclusion of the whole matter; even of the whole Law, in this last commandment. And in keeping hereof, there is great reward. Love thy neighbour as thy self, and this will be the ease, delight and happiness of thy life. Thou wilt rejoyce as well as he, in all the good he hath: His possessions, wealth and honour, yea, his knowledge, grace, and happiness will be partly to thee; as thine, if thy love to him be such, as is thy love to thy self.

### The References.

Deut. 5. 21. Neither shalt thou desire thy neighbours wife. Neither shalt thou covet thy neighbours house, his field, nor his man-servant, nor his maid-servant, his ox, or his ass, or any thing

thing that is thy neighbour. Rom. 7. 7. 1. Tim. 6. 6, 7, 8.  
 Heb. 13. 3.

## Part the Third.

### Of Christian Prayer.

**Q. What and where is the fourth part of our Catechism?**

**A.** The fourth general part is an Explanation of Christian Prayer. And this is comprehended in the Lords Prayer Explained, and the Premonition before it, or in the 12th and 13th Questions, and their Answers.

*Catechist.* Christian Prayer is a serious and believing Invocation upon God, in the Name of Jesus Christ, for things agreeable to his will.

The insufficiency of mans nature, whereby we cannot help our selves, And the sufficiency of God for our relief and help, are the grounds of this duty.

And that it may be effectual for the obtaining of what we want, it must be diligent and constant, as we are taught in the Premonition, Saying.

**Question 12.**

My good Child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer.

Let me hear therefore  
if thou canst say, the Lords  
Prayer.

A. Our Father which art in  
heaven; Hallowed be thy name.  
Thy kingdom come. Thy will  
be done in earth as it is in  
heaven. Give us this day our  
daily bread. And forgive us  
our trespasses, as we forgive  
them that trespass against us.  
And lead us not into tempta-  
tion; But deliver us from evil,  
Amen.

Q. 13. What desirest thou of  
God in this prayer?

A. I desire my Lord God our heavenly  
Father, who is the giver of all goodness,  
to send his grace unto me, and to all people,  
that we may worship him, serve him, and  
obey him as we ought to do. And I pray  
unto God that he will send us all things  
that be needful both for our souls and  
bodies; and that he will be merciful unto



us, and forgive us our sins, and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. *So be it.*

*Ca.* In these words, the Catechism explaineth to you, that summary and special rule of our desires, the Lords Prayer. And for the better Explication of it, we will divide it into its special parts. And tell me what they are?

- A.* It consists of, and is divided into four parts, viz.
1. The Address or Preface.
  2. Some Petitions that more immediately relate to God.
  3. Some Petitions that more immediately respect our selves.
  4. The Conclusion or Reasons of these Petitions. As in the following Sections,

## Section I.

Of the Preface or Address to God.

**Our Father which art in heaven.**

*i.* Thou who art the Maker, Preserver & Redeemer, and so the common Father, of all Mankind, but especially of all those whom thou hast Sanctified and Regenerated: Thou that art in Heaven, by thy special and glorious presence, from whence also

also thou beholdest all the dwellers upon the Earth, and considerest not only their Works, but their Wants, & art able to do for us, above all that we can ask or think ; Unto thee, O Lord, do we pray.

Q 1 What is the Address, or first part of this Prayer ?

A The Address is, [ *Our Father which art in Heaven.* ]

Q 2 What is the special scope and design of these Words ?

A It is to teach us how, & to whom we ought to pray.

Q 3 Is God the only Object to whom we must make our Prayer ? *Yes*, For he only knows the hearts of all the children of men. *1 Kings 8. 39*

Q 4 How and in what manner must we make our approach unto God in prayer ? Must we not do this

( 1 ) With an holy confidence, in his fatherly love & goodness ? *Yes*, *Eph. 3. 12* We have boldness & access with confidence

2 With humble reverence ? *Yes*, For God is in Heaven, and we upon Earth, *Ecclesiasts 5. 2.*

#### The Inferences.

Hence observe what a blessed and glorious priviledge the Lord Jesus Christ hath obtained for all his people, and how happy their case is, in relation to God. He is not ashamed to be called their God, and Father. Let us therefore come boldly unto the throne of Grace, that we may obtain mercy, and find grace to help in time of need.

#### The References.

*Acts 12. 5.* Peter was kept in prison, but prayer was made without ceasing of the Church unto God for him. *Isa. 63. 16.* Doubtless thou art our Father, *Luk. 11. 13.* *Romans 8. 15.* *Mat. 18. 10.* In heaven their Angels do always behold the face of my father which is in heaven. *Isa. 6. 1, 2, 3.*

## Section II.

Of the three first Petitions that more immediately relate to God.

**Hallowed be thy Name, &c.**

2. e. Enable us to worship thee with that religious & awful reverence that is due to thy holy name : To bring our Souls and Bodies into an absolute subjection to thee, as our Supreme Lord and Governour, and with all humility, zeal, constancy, and sincerity, like that of thy holy Angels and Glorified Saints in Heaven, to yield an universal and chearful Obedience to thee in all thy Precepts and Providences.

Q What are the Petitions wherein you pray for these things ?

A The three first viz. [ *Hallowed be thy Name, Thy Kingdom come, Thy Will be done in Earth as it is in Heaven.* ]

Q 2 What is the true order and method of these Petitions ?

A It is the order of Estimation, Intention & Desire, which is by way of Ascension, from the highest to the lower ends.

Q 3 What are the chief things that you desire in these Petitions.

A They are these three.

First. The Glory of God, in the first of these Petitions ; in the second, our full subjection consentingly to his Will & Government. And in the third, actual Obedience.

Q 4 Must we desire these things in this order, as our ends ?

Yes. For 1. The Glory of God is our ultimate or highest end, 1 *Corinthians* 10. 31. 2. The next to this is our free and full subjection to his holy Will and Government. 3. And next to this is our actual Obedience to him. For his Government or Kingdom is seen and manifested by this effect.

#### The Inferences.

The Order and Method of those three first Petitions, should teach us how to order the desires of our souls aright, and to suit them to their objects : to have the highest esteem & love for the supreme and chiefest good even God & his glory, and gradually a less respect for less worthy objects. Virtue consists, not in mere entity, but in order and proportion.

#### The References.

• *Psal.* 33. 8. *Let all the Earth fear the Lord let all the Inhabitants of the World stand in awe of him.* 1 *Pet.* 4. 11. *That God in all things may be glorified.* *Psa.* 10. 16. *The Lord is King for ever and ever.* *Psal.* 143. 3. *O send out thy light and thy truth.* 1 *Pet.* 3. 12. *Rev.* 22. 20. *Rom.* 12. 11. *Pervent in Spirit, serving the Lord.* *Psal.* 103. 20, 21. *Bless the Lord ye Angles of his, that excel in strength, that do his Commandments, and hearken to the voice of his word.* *Isa.* 6. 2, 3. *Mat.* 26. 39. *Acts* 21. 14

Section



## Section III.

Of the three last Petitions.

**Give us this day &c.**

*z. e.* We humbly pray thee, of thy gracious Goodness to send us all things needful for our Souls and Bodies, and save them from all the evils that they are obnoxious to, especially from sin and Satan, and from everlasting Death. And this we trust thou wilt do of thy mercy and goodness through our Lord Jesus Christ. And therefore we say, *Amen.* So be it.

**Q 1** What are the words of the three last Petitions, wherein we ask for those things that more immediately concern our selves?

*A* Give us this Day, our daily Bread, &c.

**Q 2** What is the true method & order of these Petitions?

*A.* 'Tis the order of Execution, which is by way of Ascension, from the lowest to the highest means.

**Q 3** What are the chief things that you desire in these Petitions?

*A.* They are these three.

1. Bodily Relief for the sustentation of our natures.
2. Pardon for Sins past.
3. Future Preservation. The first of these must be desired for the second; and the second for the third and last: And all as means to our higher ends, even God, and his Glory.

## The Inference.

In all this whole Prayer consisting of six Petitions, we have 5 for spiritual good things, & but one for temporal. And hence we should learn to labour, not for the meat that perisheth, but for that which endureth to everlasting life; & to set our affections upon the things above, and not on things on the earth.

## The References.

Gen. 28. 20. And Jacob vowed a vow saying, if God will

be with me, and keep me in this way that I go, and will give me bread to eat and raiment to put on—then shall the Lord be my God. Psal. 51. 9 Hide thy face from my sins, and blot out all mine iniquities. Hos. 14. 2. Mat. 6. 14, 15. Joh. 17 15. I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil. Psal. 119. 133. Prov. 5. 8. 1 Cor. 10. 13. Romans 16. 26.

## Section IV.

Of the conclusion of the Lords Prayer.

**For thine is the kingdom, &c.**

*i. e.* To thee. O Lord, do we offer up these our Prayers: *For thine is the Kingdom*; whereby it is thy Right, *Thine is the Power*, whereby thou hast ability, *Thine is the Glory*; whereby it is thy Interest. To grant us thy Servants all those good things, *that in these Petition, we are taught to pray for.*

And in testimony of our desires and assurance to be heard, we say, *Amen.*

Q 1 What is the fourth part or Conclusion of the Lords Prayer?

A 'Tis the Reasons of our Petitions (*For thine is the Kingdom, and the Power, and the Glory, for ever and ever.*)

Q 2 By the Kingdom of God is meant, His Universal Sovereignty or his absolute Dominion over all things, and Persons. And is not this a ground or reason for our Petitions in this Prayer? A Yes, Psalm 115. 3. Our God is in Heaven, he hath done whatsoever he pleased.

Q 3 By the Power of God is meant, that Perfection of his nature, whereby he is able to do all things possible. And is not this another reason for our Petitions in this Prayer? Yes, Psalm 79. 11. Let the sighing of the prisoners come before thee, according to the greatness of thy Power; preserve thou those that are appointed to die.

Q 4 By the Glory of God is meant, his incomprehensible Worth and Excellency, which results & shines forth from his Perfections, and Works. And is not this another reason for our Petitions in this Prayer? Yes, Psalm 79. 9. Help us, O God, of our salvation, for the glory of thy Name.

Q 5

Q 5 Why is *Amen* added at the end of our Prayers ? Is it not to signifie,

1. A fervent desire that God would grant us our Requests ?

Yes. *So be it, O Lord.* Jer. 11. 5.

2. A lively hope, and belief, that he will grant them ?

Yes, Rev. 1. 7. Even so, *Amen.*

Q 6 Is it not proper therefore to conclude our Prayers and Praises with these words ? Yes, Psalm 106. 48. And let all the People say, *Amen.*

### The Inferences.

Hence we learn, that Prayer must not be made in an unknown tongue ( For then how should the people say *Amen* thereto ? ) That Prayers for good things, must be with earnest desires after them ; And that the glory of God must be the end of these desires. For of him, and through him, and to him are all things. To whom therefore be glory for ever. *Amen.*

### The References.

Psalm 135. 6. *Whatsoever the Lord pleased, that did he in heaven, and in the earth, in the sea and in all places.* Psalm 22. 28. 1 Chron. 29. 11. Eph. 3. 20. *Now unto him who is able to do exceeding abundantly for us, above all that we are able to ask or think, according to the power that worketh in us.* 2 Chron. 20. 6. Dan. 3. 17. Job. 7. 9. *And what wilt thou do for thy great Name.* 1 Chron. 29. 10, 11, 12, 13. Ezek. 3. 20 21. Psalm 41. 13. *Blessed be the Lord God of Israel, from Everlasting, to Everlasting. Amen, and Amen.*

## Part the Fifth.

### Of the Christian Sacraments.

Ca. We have proceeded through the four first parts of our Catechism. And these are nothing else but an Explication of the Covenant. The first of the whole in general. The second of Faith particularly. The third of Obedience. The fourth of Prayer. And now what and where is the fifth part thereof.



**A.** The fifth is an Explication of the two Gospel Sacraments, viz. Baptism and the Lords Supper; comprehended in the 12 last Questions and Answers. And these are either.

1. Concerning the Sacraments in general. or
2. Concerning Baptism in particular, or
3. Concerning the Lords Supper. As in the following Sections.

## Section I.

Of the Sacraments in general.

**Q. 14.** How many Sacraments hath Christ ordained in his Church.

**A.** Two only as generally necessary to Salvation, that is to say, Baptism and the Supper of the Lord.

**Q. 15.** What meanest thou by this Word Sacrament ?

**A.** I mean an outward and visible signe of an inward and Spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

**Q. 16.** How many parts are there in a Sacrament ?

## A. Two: The outward visible sign, and the inward Spiritual grace.

*Q.* The meaning of all is, The Lord Jesus Christ, the Author of our Salvation, hath instituted and ordained two necessary and sacred Ceremonies, the one Baptism, the other the Lords Supper, wherein the blessings of the New Covenant are not only represented, but are also exhibited, applied and sealed to true Believers. And so as in mans nature there are two essential parts, the one external & visible, viz. an earthly & mortal body; the other inward & invisible, viz. the rational & immortal Soul, and both these conjunct, make but one man, or person, so the nature of the Christian Sacraments consists of two such essential parts, viz. an outward visible sign, and an inward spiritual grace.

*Q 1* Had the Covenant of Works, which God made with our First Parents, any Sacraments or signs of grace, in the time of their Innocency? *Yes* viz. The Tree of Life in the midst of the Garden, and the Tree of Knowledge of good and evil, *Genesis 2 9.*

*Q 2* Had the Covenant of Grace any Sacraments or signs of Grace, under the Old Testament? *Yes.* For the Law had a shadow of good things to come. *Hebrews 10 1*

*Q 3* Were Circumcision and the Passover two such Signs & Sacraments? *Yes, Romans 4. 11* He received the sign of Circumcision. And *1 Corinthians 5. 7.* Christ our Passover is sacrificed for us. *Q 4* Have we now such Signs and Sacraments under the New Testament? *Yes.* For unto us is the Gospel preached, as well as unto them, *Hebrews 4. 2.* *Q 5* Are Baptism and the Lords Supper, two Gospel Sacraments. *Yes.* For we are baptised into one body, and all drink into one Spirit, *1 Cor. 12. 13.* *Q 6* Is there any necessity of these Sacraments to Salvation? *Yes.* They are generally, or ordinarily (not absolutely) necessary. They are instituted by Christ; and we must observe and do whatsoever he commandeth us, *Mat. 28. 20.* *Q 7* Doth the nature of a Sacrament consist of these two parts.

*1.* A visible and outward sign? *Yes.* Behold the blood of the Covenant, *Exodus 24. 8.*

*2.* An inward and spiritual grace? *Yes.* for they drank of that spiritual Rock that followed them, and that Rock was Christ, *1 Corinthians 10 4*

## The Inferences.

Hence observe we both the wisdom and love of God, in the suitableness of his Ordinances to our natures, and necessities. To our Souls in flesh, his Graces are invisible in their naked Essences. But in the Sacraments they are incarnated, and cloathed with visibility : So that in these we see them, as in a glass darkly : And having such helps afforded us, let us thankfully receive and use them, for our Relief and Comfort.

## The References.

Deut. 17. 10. *Thou shalt obey the voice of the Lord thy God and keep his Commandments.* Psal. 119. 6. *Then shall I not be confounded, when I have respect unto all thy Commandments.* Luke. 1. 6. *And they were both righteous before God, and walked in all the Commandments and Ordinances of the Lord blameless.*

## Section II.

## Of the Sacrament of Baptism.

**Q. 17.** What is the outward visible sign or form in Baptism.

**A.** Water wherein the Person is Baptised in the Name of the Father, and the Son, and the Holy Ghost.



**Q. 18. What is the inward and Spiritual grace ?**

**A.** A Death unto Sin, and a New-birth unto righteousness, for being by nature born in sin, and children of wrath, we are hereby made children of grace.

**Q. 19. What is required of Persons to be baptised ?**

**A.** Repentance, whereby they forsake sin ; and Faith whereby they stedfastly believe all the promises of God made to them in this Sacrament.

**Q. 20. Why then are Infants baptised, when by reason of their tender age, they cannot perform them ?**

**A.** Because they promise them both by their Sureties, which promise when they come to age, they themselves are bound to perform.

**R**

**f. e. The**

2. The washing with water in the Name of the Father, Son, and Holy Ghost, together with the grace it signifies, is our Christian Baptism. The outward Ceremonial Washing, that is performed by man, is the visible external part or sign of this Sacrament. And the washing of Regeneration, is the inward part thereof.

The beginning and first degree of this inward and Saving Grace is before the External Washing. And being presupposed, it is effectually signified, confirm'd and sealed by this means, but not first effected by it. For in adult persons, Repentance and Faith in Christ are prerequired to this Sacrament. And the Infants of such Believers, who are Baptised in their Minority, must repent and believe also when they are of Age and Capacity, as was promised in their Names.

Q 1. What is Christian Baptism? A. It is the Washing of Water, in the Name of the Holy Trinity, for the admission of fit Persons, into the Church of Christ. *Mat. 28. 19.* Q 2. Is washing with water the outward sign of Baptism? *Yes, John 1. 31. I am come Baptizing with water.* Q 3. But whereas some deny the necessity of water-Baptism, Was not this Ordained and Commanded by Christ himself? *Yes, Mat. 28. 19.* Q 4. Did the Apostles Baptize with Water? *Yes, Acts 10. 47. Can any man forbid water, that these should not be Baptised?* Q 5. Did Jesus Baptise with Water? *Yes, By his Disciples, John 3. 22. Item 4. 12.* Q 6. And was he himself also Baptised with Water? *Yes, Matthew 3. 13. Then cometh Jesus from Galilee, to Jordan, to be baptised of him.* Q 7. Must Baptism be administered in the Name of the Holy Trinity? *Yes, Matthew 28. 19.* Q 8. Is Baptism the solemn means whereby we are admitted into the Visible Church and Covenant? *Yes, John 4. 1. Jesus made and baptised Disciples.* Q 9. Doth not Baptism signify,

1. A Death unto Sin? *Yes, Romans 6. 4. We are buried with Christ by Baptism into Death.*

2. A Spiritual and New-birth? *Yes, For if any man be in Christ, he is a New Creature. 2 Cor. 5. 17.* Q 10. May you rest your self satisfied with only the Outward Baptism? *No, But this must be accompanied with Repentance and Faith.* Q 11. Is Repentance then necessary? *Yes, Acts 2. 38. Repent and be Baptised.* Q 12. And is Faith also necessary? *Yes, Acts 8. 37. If thou believest with all thine heart, thou mayest be baptized.* Q 13. Is it warrantable for Ministers to Baptise Adult Persons, upon a credible profession of these necessary conditions? *Yes, For upon this ground St. Philip baptised even Simon the Magician. Acts 8. 13.* Q 14. And do not Children that are Baptised, profess and promise them at Baptism? *Yes, They promise them by their Proxies, even their Parents*

Parents, or Pro-Parents. Q 15 And may the Children of such Professors, be admitted to Christian Baptism? *Yes.* For, *Acts 2. 39.* The promise is to you, and to your Children. And *Mark 16. 14.* Q 16 Is it necessary for those who were Baptised in their Infancy, to repent and believe, when they come to Age and Maturity? *Yes.* For Baptism, as hath been said, is our Christian Circumcision: And as he who was Circumcised, was Debtor to the whole Law, So he who is Baptised, is Debtor to the whole Gospel. *Gal. 3. 3.* And *2 Tim. 2. 19.*

### The Inferences.

Let us see then, that together with the outward, we have also the inward Baptism, or the grace which we profess thereby, even the answer of a good Conscience towards God; For this is that which saveth us, or qualifies us for salvation. And by this it is that we are Christians in reality. For as he was not a Jew which was one outwardly, neither was that Circumcision which was outward in the flesh; but he was a Jew which was one inwardly: and Circumcision was that of the heart, in the Spirit, not in the Letter. The same may be said likewise of Christians and their Baptism.

### The References.

*Mat. 3. 11.* I indeed baptize you with water unto Repentance. *Mat. 28. 19.* *Acts 8. 37.* *Titus 3. 3.* *1 Cor. 12. 13.* and *10. 1.*

## Section I.

### Concerning the Lords Supper.

Q. 21. Why was the Sacrament of the Lords Supper Ordained?

The



A. For the continual Remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. 22. What is the outward part or sign in the Lords Supper ?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. 23. What is the inward part or thing signified ?

A. The Body and Blood of Christ, which are verily and indeed, taken and received by all the Faithfull in the Lords Supper.

Q. 24. What are the benefits whereof we are partakers thereby ?

A. The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. 25. What is required of persons who come the Lords Supper ?

A

**A. To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively Faith in Gods mercy through Christ, with a thankfull remembrance of his death, and be in Charity with all men.**

The meaning is, Our Lord Jesus Christ, at his last Supper with his Disciples, commanded that this Sacrament, which he instituted at that time, should be constantly Celebrated in all Ages of the Church, to be a standing Memorial of that great Atoning Sacrifice, for the Sins of the whole World, viz. his Death upon the Cross; together with the benefits that we receive thereby: That the Creatures of Bread and Wine being eaten and drunk, are the outward part, or visible sign in this Ordinance; and that the inward part or thing signified thereby, is the natural body and blood of our Saviour Christ, which are taken and received, not corporally, but spiritually; not by all that receive this Sacrament, but by all the faithful that receive it, to the spiritual strengthening, and refreshing of their Souls. And to this end, when they come to this Holy Sacrament, they must have, and acquate upon this great Occasion, the graces of true Repentance, Faith, Thankfulness, and Charity.

Q 1 Is Jesus Christ himself, the Author and Institutor of this Gospel Sacrament? *Yes*, I received of the Lord that which I also delivered unto you, 1 Cor. 11. 23. Q 2 Did he appoint this Ordinance for our solemn Memorial of him? *Yes*, Luke 22. 19 Do this in Remembrance of me. Q 3 And was it to be continued? *Yes*, Till he come. 1 Cor. 11. 26. Q 4 Is his Death represented and shewed forth in this Sacrament? *Yes*, Gal. 3. 1 Before whose eyes, Jesus Christ hath been evidently set forth crucified among you. Q 5 Was his Death a Sacrifice? *Yes*, For Christ our Passover is sacrificed for us. 1 Cor. 5. 7 Q 6 And did it seal and confirm to us the New Covenant, with its benefits? *Yes*, Luke 22. 20. This Cup is the New Testament in my Blood. Q 7 Is Bread and Wine the sign, or outward part in this Sacrament? *Yes*, Mat. 26. 26 Jesus took bread and blessed it, and gave it to his Disciples, & said, take, eat, this is my body; verses 27, 28. And he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood. Q 8 Are the body and blood of Christ the inward part of this Sacrament? *Yes*, Mat. 26. 28

Of

Of the bread he saith, This is my body : And of the Cup he saith this is my blood. Q 9 May the body and blood of Christ spoken of in this Sacrament, be taken for Christ himself, & his whole Man or Person, who suffered in his body, & shed his blood for us ? Yes, *John 6. 57* He that eateth me, & even he shall live by me. Q 10 How is it received and taken by the Faithful ? Is it spiritually, and by Faith ? Yes, *John 6. 35* I am the bread of life ; he that cometh to me, shall never hunger, and he that believeth in me, shall never thirst. Q 11 May our souls be strengthened and refreshed in this Sacrament ? Yes, For it is a feast of fat things, & wines on the lees, *Isaiah 25. 6.*

Q 12 What is required of those that come to this Sacrament ? Is it not required,

1 That they should repent, and be contrite for their Sins ? Yes, *Zech. 12. 10.* They shall look upon me, whom they have pierced.

2. That they have Faith ? Yes, *Acts 26. 18.* That they may receive forgiveness of Sins, by Faith that is in me.

3. That they have a thankful and affectionate remembrance of him ? Yes, *Canticles 1. 4* We will remember thy Love more than Wine.

4. That they be in Charity ? Yes, *Matthew 5. 24* First, be reconciled to thy brother, and then come and offer thy gift.

Q 12 Is it not therefore necessary, in order to these qualifications, to examine our selves concerning them before we come to this Sacrament ? Yes, *1 Corinthians 11. 28.* Let a man examine himself, and so let him eat of that bread, and drink of that cup.

### The Inferences.

In this Holy Sacrament, let us look unto him whom we have pierced and mourn ; even to our Lord Jesus Christ, here evidently set forth as crucified, before us. And for as much as our sin and misery, with our remedy against them ; the mercy of God our maker, and the love of Christ our Saviour, are here objectively held forth to us, in this Ordinance, we must have and actuate a suitable Repentance, Faith, Thankfulness and Charity,

### The References.

Mark 14. 22, 23, 24. And as they did eat, Jesus took bread



*Bread and blessed it, and brake it, and gave it to them, and said take eat this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, this is my blood of the New-Testament, which is shed for many. Luke 22 19, 20. 1 Cor. 11. 20, 23, 24, 25, 26, 27. and 10. 16, 17, 21.*

Thus we have now proceeded through our intended Exercise, the Explication of our Church Catechism. And to this end, first we have defined it. and shewed the whole of its parts Collectively. And then also we have divided it, and shewed the parts of the whole distributively.

The whole defined, is as my Hand when folded up: The same divided, is as my Hand spread forth and opened. The whole conjunctly is as a Watch when put together; Its several divided parts; are as a Watch when took to pieces. In the one we have the frame & composure of all its parts; in the other we have the parts and materials of the whole composure. And in the following Synopsis, I shall exhibit them to your view in their dependencies and order.

## **The Synopsis of the Catechism.**

The Catechism consists of, and is resolved into five parts, respecting.

1. The Christian Covenant.
2. The Christian Faith.
3. The Christian Practice or Obedience, as Moral.
4. Christian Prayer.
5. The Christian Sacraments.

1. The first General Part is an Explication of the Covenant. And this is more particularly of six things concerning it: and distinguished into six Sections.

**Sections.** viz. 1. Of The Christian Name. 2. The Imposition of this Name at Baptism by God-fathers and God-mothers, and the use that these are of 3. The Christian Benefits. 4. The Christian Duties. 5. Their Necessity. 6. Means and helps thereto, Comprehended in the four first Questions and Answers.

II. The second General Part, is an Explication of the Christian Faith. And this is more particularly of twelve Points or Articles; distinguished into twelve Sections; respecting. 1. The one true God particularly the Father, and the work of Creation. 2. Our Redeemer, his Person, Offices, and Relations. 3. His Incarnation, in his Conception and Nativity. 4. His Sufferings. 5. His Resurrection. 6. His Ascension. 7. His Second Advent or his Return to judge the World. 8. The Holy Ghost, his Person and Offices. 9. The Collective Body or Society of Christian People, together with their mutual priviledge. 10. A special Priviledge that more directly respects the Soul. 11. Another Priviledge that more directly respects the Body. 12. The final happiness of Body and Soul together. And these are all contained in the Apostles Creed Explicated. Or the fifth and sixth Questions, and their respective Answers.

III. The third General Part is an Explication of the Christian Practice, or Obedience as Moral. And this is more especially, or particularly of Ten Heads; distinguished into Ten Sections. And these concern, 1. The Object of Divine Worship. 2. Its means or matter. 3. Its manner. 4. Its special Time. 5. Relative & mutual duties betwixt man and man. 6. Humanity. 7. Chastity. 8. Justice. 9. Veracity. 10. A right charitable & contented frame

of Spirit. And these are contained in the Ten Commandments Expounded. Or the 7th, 8th, 9th, 10th, and 11th Questions and Answers.

IV. The fourth General Part, is an Explication of Christian Prayer, especially the *Lords Prayer*, consisting of four Parts, viz. 1. The Address, or Preface. 2. Some Petitions that more immediately relate to God. 3. Some Petitions that more immediately respect our selves. 4. The Conclusion, or reasons of these Petitions. Comprehended in the 12th, and 13th, Questions and Answers.

V. The fifth general part, is an Explication of the Christian Sacraments, distinguished into three Sections.

1. Of both the Sacraments.
2. Of Baptism.
3. Of the Lords Supper. And these are comprehended in the Conclusion of our Catechism. Or in the twelve last Questions, and their respective Answers. \*

The Questions arising from this foregoing Synopsis.

Q. What is the Catechism? How many parts doth it consist of?

\* Note, That this Analysis may be of excellent use and benefit, in our Researches after Knowledge; especially in hearing Sermons. (as hath been shewed in the Preface) For herein you have fit places for all your Observations in Divinity or Humanity. And having lodged them therein, under their Names and Titles, you may easily find them there, and reduce them thence for your use.



What and where is the first part thereof?

How many particulars doth this consist of?

What is the first? --- What is the sixth and last?

What and where is the second general part?

How many Particulars, doth this consist of?

What is the first? --- What is the 12th and last?

What and where is the third General Part?

How many special Heads or Particulars doth

this respect? What is the first? --- What is the

tenth and last?

What and where is the fourth general part?

What are the chief Particulars, that this part

consists of?

What is the first thereof? --- What is the

fourth and last.

What and where is the fifth part of your Ca-

techism? How many Heads or Points, doth

this consist of? --- What is the first Head hereof?

What is the third and last.

---

**Soli Deo Gloria.**

---



## ERRATA.

Reader,

**T**Hou art here desired, to excuse and rectifie, such Mispointings, and other Errors as have escaped in this Book.

Page 4. line 11. for ( ? ) read ( . ) line 13. for ( . ) read ( ? ) line 18. for ( ? ) read ( . ) Page 6. line 7. for ( ? ) read ( . ) line 15. for ( . ) read ( ? )

Page 13. Question 3. for ( to ) read ( you ) Page 20. Q. 7. prefix ( A ) to the Answer. Page 42. line 8. add, ( To bear no malice nor hatred in my heart. ) Page 58. line 11. subjoyn ( A ) to the Question. pag. 62. line 3. for ( Third ) read ( Fourth ) Page 66. line 13. for Ascention, read Descention.



